

THE CLAY SANSKRIT LIBRARY  
FOUNDED BY JOHN & JENNIFER CLAY

GENERAL EDITORS

RICHARD GOMBRICH  
SHELDON POLLOCK

EDITED BY

ISABELLE ONIANS  
SOMADEVA VASUDEVA



WWW.CLAYSANSKRITLIBRARY.COM  
WWW.NYUPRESS.ORG

Copyright © 2007 by the CSL  
All rights reserved.

First Edition 2007

The Clay Sanskrit Library is co-published by  
New York University Press  
and the JJC Foundation.

Further information about this volume  
and the rest of the Clay Sanskrit Library  
is available on the following websites:

**[www.claysanskritlibrary.com](http://www.claysanskritlibrary.com)**

**[www.nyupress.org](http://www.nyupress.org)**

ISBN: 978-0-8147-5737-6 (cloth : alk. paper)

*Artwork by Robert Beer.*

*Typeset in Adobe Garamond at 10.25 : 12.3+pt.*

*XML-development by Stuart Brown.*

*Editorial input from*

*Tomoyuki Kono & Eszter Somogyi.*

*Printed in Great Britain by St Edmundsbury Press Ltd,*

*Bury St Edmunds, Suffolk, on acid-free paper.*

*Bound by Hunter & Foulis, Edinburgh, Scotland.*

MAHĀBHĀRATA  
BOOK NINE

ŚALYA  
VOLUME TWO

TRANSLATED BY  
JUSTIN MEILAND



NEW YORK UNIVERSITY PRESS  
JJC FOUNDATION

2007

**Library of Congress Cataloging-in-Publication Data**

Mahābhārata. Śalyaparvan. Adhyāya 30–65.

English & Sanskrit.

Mahabharata. Book 9, “Śalya.” Vol. 2  
edited and translated by Justin Meiland.

p. cm. — (The Clay Sanskrit library)

In English with Sanskrit parallel text;  
includes translation from Sanskrit.

Includes bibliographical references and index.

ISBN 978-0-8147-5737-6 (cloth : alk. paper)

I. Meiland, J.,

II. Title. III. Series.

## CONTENTS

Sanskrit alphabetical order	7
CSL conventions	7
MAHA·BHÁRATA IX – SHALYA II	
Introduction	13
30–33	Dur·yódhana Challenged 31
34	Rama Arrives 83
35–54	Sarásvati's Sacred Sites 89
55–57	The Duel 279
58	Dur·yódhana Defeated 311
59–61	Insults and Rebukes 325
62–63	Krishna Aids 357
64–65	Dur·yódhana Defiant 381
Notes	399
Proper Names and Epithets	413
Index	435
Sandhi Grid	466



## CSL CONVENTIONS

### SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṇ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Dentals:	<i>t th d dh n</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

### GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but		vowel so that <i>taiḥ</i> is pronounced <i>taiḥ<sup>i</sup></i>
<i>ā, â</i>	father		
<i>i</i>	sit	<i>k</i>	luck
<i>ī, î</i>	fee	<i>kh</i>	blockhead
<i>u</i>	put	<i>g</i>	go
<i>ū, û</i>	boo	<i>gh</i>	bighead
<i>ṛ</i>	vocalic <i>r</i> , American purdy or English pretty	<i>ṇ</i>	anger
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>c</i>	chill
<i>ḷ</i>	vocalic <i>l</i> , able	<i>ch</i>	matchhead
<i>e, ê, ē</i>	made, esp. in Welsh pronunciation	<i>j</i>	jog
<i>ai</i>	bite	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>o, ô, ô</i>	rope, esp. Welsh pronunciation; Italian solo	<i>ñ</i>	canyon
<i>au</i>	sound	<i>ṭ</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
<i>ṁ</i>	<i>anusvāra</i> nasalizes the preceding vowel	<i>ṭh</i>	same as the preceding but aspirated
<i>ḥ</i>	<i>visarga</i> , a voiceless aspiration (resembling English <i>h</i> ), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
		<i>ḍh</i>	same as the preceding but aspirated
		<i>ṇ</i>	retroflex <i>n</i> (with the tip

	of tongue turned up to	<i>y</i>	<i>y</i> es
	touch the hard palate)	<i>r</i>	trilled, resembling the Ita-
<i>t</i>	French <i>tout</i>		lian pronunciation of <i>r</i>
<i>th</i>	tent <i>hook</i>	<i>l</i>	<i>l</i> inger
<i>d</i>	dinner	<i>v</i>	<i>w</i> ord
<i>dh</i>	guild <del>h</del> all	<i>ś</i>	<i>ś</i> hore
<i>n</i>	now	<i>ṣ</i>	retroflex <i>śh</i> (with the tip
<i>p</i>	pill		of the tongue turned up
<i>ph</i>	upheaval		to touch the hard palate)
<i>b</i>	before	<i>s</i>	hiss
<i>bh</i>	abhorrent	<i>h</i>	<i>h</i> ood
<i>m</i>	mind		

### CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

### CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will



not alter the *sandhi* or the scansion. Proper names are capitalized. Most Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcicīṛṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron ( $\bar{a}$ ) or with a circumflex ( $\hat{a}$ ). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial  $\hat{a}$ , before *sandhi* that vowel was *a*

$\hat{i}$ or $\hat{e}$ ,	<i>i</i>
$\hat{u}$ or $\hat{o}$ ,	<i>u</i>
$\hat{ai}$ ,	<i>e</i>
$\hat{au}$ ,	<i>o</i>

<i>ā</i> ,	<i>ā</i> (i.e., the same)
<i>ī</i> ,	<i>ī</i> (i.e., the same)
<i>ū</i> ,	<i>ū</i> (i.e., the same)
<i>ē</i> ,	<i>ī</i>
<i>ō</i> ,	<i>ū</i>
<i>āi</i> ,	<i>ai</i>
<i>āu</i> ,	<i>au</i>
', before <i>sandhi</i> there was a vowel <i>a</i>	

### FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' ēti</i>
<i>kanyā iti</i>	<i>kany" ēti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *ṛ* (vowel), after *sandhi* begins with *r* followed by a consonant: *yathā" rtu* represents pre-*sandhi* *yathā ṛtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

## CSL CONVENTIONS

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

## COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

## EXAMPLE

Where the Deva·nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।  
प्रशान्तये विघ्नतमाश्चातानां निष्ठ्यूतबालापपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /  
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya  
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl'|āta|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sahasanka and the Serpent Princess” I.3 by Padma-gupta



# INTRODUCTION



THE MAIN EVENT of this, the second half of ‘Shalya’ (*Śalya/parvan*), is the decisive mace battle that occurs between two sworn enemies, Bhima and Dur-yódhana, at the end of the great war of the Bharatas. The self-contained nature of the section is suggested by the fact that some manuscripts and editions treat it as a separate book (*parvan*) called the ‘Book of the Mace’ (*Gadā/parvan*).<sup>1</sup> Conspicuous for the poignant and ambiguous manner in which the text portrays the slaughter of the Káurava king through “unlawful means” (58.19), the volume also contains a lengthy passage describing the merits of worshipping at pilgrimage sites on the Sarásvati river.

### The Story So Far

For readers unfamiliar with the first volume of ‘Shalya,’ it would be useful to summarize the events leading up to the second half of the book. The focus of the ‘Maha-bhárata’ centers around a dynastic power struggle between two groups of cousins, the Káuravas and the Pándavas. The Pándavas are forced to spend thirteen years in exile after the eldest of the five Pándava brothers, Yudhi-shthira, loses his kingdom in a gambling match to Dur-yódhana, the eldest of Dhrita-rashtra’s sons. Not only do the Pándavas lose their kingdom but their wife, Dráupadi, is also humiliated when she is dragged into an assembly hall during her menstruation period and when Dur-yódhana’s brother, Duhshásana, attempts to disrobe her in front of the royal court. Dur-yódhana’s refusal to make peace with the Pándavas after their exile has ended leads to a war on the plains of Kurukshetra.

Following the advice of the Mádhava hero Krishna, who acts as the charioteer of the Pándava warrior Árjuna, the Pándavas kill four successive generals of the Káurava army. While the first three generals are killed through tactics that conflict with the rules of combat and that are sensitively explored by the text for the moral dilemmas they pose, the fourth general, Shalya, is the only leader to be honorably killed in a duel that accords with the warrior code. At Shalya's death, the remainder of the already depleted Káurava army is destroyed, leaving only four warriors alive: Krita-varman, Kripa, Ashva-tthaman, and Dur-yódhana. The first volume of 'Shalya' concludes with Dur-yódhana fleeing the battlefield in order to take refuge in a lake.

### Dur-yódhana's Defeat

Dur-yódhana is far from what one might describe as a model of good kingship. Impetuous and headstrong, he is in many ways an example of reckless government and irresponsible leadership, culpable for the deaths of his allies and kinsmen. In particular, one of his major faults, of which he and other characters in the epic are frequently reminded, is that he repeatedly rejects the advice of sages, counsellors, and elders (61.48, 63.44):

*You never listened to the teachings of Brihas-pati and Úshanas. You never honored the elderly or listened to beneficial words. [...] Even though Bhishma, Soma-datta, Báhlika, Kripa, Drona, Drona's son, and wise Vidura all constantly entreated you to make peace, you did not follow their advice.*



From his childhood, Dur-yódhana is guilty of committing a number of wrongdoings against the Pándavas and at different stages in the epic, including this particular volume, various characters accuse him of crimes that even his closest family members condemn. One crime that is constantly brought up is Dráupadi's humiliation in the assembly hall; her desire for vengeance is a major factor motivating the need for Dur-yódhana's downfall.<sup>2</sup> But, although significant, this is only one among a whole catalog of misdeeds that the Pándavas feel more than justifies the death of their enemy, who is branded as a "clan destroyer" (33.48). Yudhi-shthira, for example, accuses Dur-yódhana thus (31.66ff.):

*You made special efforts to burn us, use snakes and poisons against us, and drown us too. By stealing our kingdom, speaking abusive words, and maltreating Dráupadi, you have wronged us, O king. For this reason you cannot live, you criminal.*<sup>3</sup>

Dur-yódhana's transgressions, coupled with his reckless disregard for good advice and the course of fate, lead to the Káurava hero being described with words such as "evil" (*pāpa*), "foolish" (*dur/mati*), "dim-witted" (*mand'/ātman*) and "villainous" (*duṣṭ'/ātman*).

However, for all Dur-yódhana's manifest faults, there is also a certain nobility—based on his tenacious subscription to a warrior code, in which the quest for power and the glory of conquering one's foes are paramount—that is expressed in the Káurava's stubborn refusal to submit to his enemies (even if their demands are fair) and it would be simplistic to cast Dur-yódhana purely as a villain. He possesses sev-

eral heroic qualities, particularly in terms of his strength and martial valor, that result in numerous eulogies of the Káurava king. He is, for example, described thus when he emerges from the lake to fight Bhima (32.39ff.):

*When they saw Dur-yódhana brandishing his mace and looking like a peaked mountain or like trident-bearing Shiva when enraged with creatures—how that Bhárata shone like the blazing sun as he wielded his mace!—when they saw the mighty-armed enemy-tamer rise out of the water, mace in hand, every living being thought that he resembled staff-bearing Death.*

Indeed, Dur-yódhana's hotblooded temperament and distinguished ability as a warrior echo Bhima's character in many ways, thus making the two heroes suitable opponents for the duel forming the main event of this volume.<sup>4</sup> Krishna himself points out (33.2ff.) that no one except Bhima can match Dur-yódhana in a fight and he further admits (33.8ff.) that Dur-yódhana's superior skill outweighs Bhima's superior physical strength.

One of Dur-yódhana's main concerns as a kshatriya warrior is to attain the glory of dying in battle and thereby reach heaven. It is therefore all the more remarkable that when we meet Dur-yódhana at the beginning of this volume, he is hiding in a lake and avoiding the Pándavas. This is the king's lowest point in the epic. Not only does his reluctance to fight disappoint his allies, but he also lays himself open to the ridicule of his enemies. Yudhi-shthira, for example, berates him thus (31.20ff.):

*Remember your clan and your birth! How can you boast of a birth in the Káurava lineage if you enter water and abide there, fearful of battle? [. . .] How is it, my friend, that you lie in a lake when you have caused the deaths of your relatives, friends, uncles, and kinsmen? Although arrogant about your heroism, you are no hero.*

Although Dur-yódhana gives various excuses for his actions—with words that suggest more a sense of shame than truth<sup>5</sup>—he ultimately responds to Yudhi-shthira's demands to fight and emerges from the water a hero again. Ironically, however, while Yudhi-shthira appeals to the warrior code in order to convince Dur-yódhana to re-engage in battle, it is only by transgressing the warrior code that Bhima is finally able to fell his enemy. This he achieves by breaking Dur-yódhana's thighs (on Krishna's advice), an act that violates the rules of combat. Bala-rama, known for his impartiality toward the Káuravas and Pándavas and a teacher of both Dur-yódhana and Bhima, is incensed when he sees this dishonorable deed (60.4ff.):

*Shame on you, Bhima! Shame on you! It is shameful to strike an opponent below the navel in honorable combat. I have never seen an action like Vrikódara's before in a mace contest. The Teachings state that one should never strike below the navel. This fool does not know the Teachings and acts according to his own will!*

Nor does the text restrain itself from problematizing the moral implications of defeating the Káurava king in this way. Krishna himself repeatedly admits that Dur-yódhana cannot be conquered justly (*dharma*) and that the Pándavas

must resort to deceit (*māyā*) and unlawful means (*a/nyā-ya*) if they are to win.<sup>6</sup> Furthermore, when Dur-yódhana is felled, the numerous bad omens that appear (58.48ff.) accentuate the transgressive nature of Bhima's deed, leaving the Pándava troops "bewildered" (58.59). Support for Dur-yódhana from the surrounding environment is further expressed when Dur-yódhana criticizes Krishna for his immoral slaughter of several Káurava allies and eulogizes his own achievements (61.27ff., 61.50ff.), whereupon a shower of flowers falls from the sky and deities voice their approval. At this juncture, Krishna's own men are said to feel shame (61.57ff.):

*When they saw these miracles and witnessed the honor being done to Dur-yódhana, the men who were headed by Vasudéva were ashamed. When they heard how Bhishma, Drona, Karna and Bhuri-shravas had been immorally killed, they were sorrowful and stricken with grief.*

Nor do the crimes committed against Dur-yódhana cease with the breaking of his thighs. In his rage, Bhima also rubs the Káurava's head with his foot, an act of which Krishna himself disapproves (60.30–1). Bala-rama, who is established by the narrative as an impartial judge of the duel, is so outraged by these actions that he even attempts to attack Bhima. Although restrained by his brother Krishna, Rama remains unpersuaded by what the narrator describes as Krishna's "fraudulent morality" (60.23) and instead turns his back on the scene, condemning Bhima's victory thus (60.24ff.):

*The Pándava will be known in the world as a crooked fighter because he has slain righteous King Su-yódhana*

*through unjust means. But righteous Dur-yódhana—the royal son of Dhrita-rashtra and lord of men—will attain the eternal realm because he was killed as a fair fighter.*

Both Krishna and Yudhi-shthira (59.21ff., 61.39ff.) cite Dur-yódhana's own immoral behavior as the fundamental cause of the sufferings of the war and as a justification for his present misfortune.<sup>7</sup>

*It is because of your own wrongdoing—your greed, madness and stupidity—that you suffer this terrible misfortune, descendant of Bharata. You have arrived at your own destruction after causing the deaths of your friends, brothers, fathers, sons, grandchildren and others. (59.23ff.)*

Ultimately, however, the primary justification used for both Bhima's immoral act and other tactics employed throughout the war is simply that the goal of victory validates the means—the Pándavas need to resort to such unlawful methods if they are to win.<sup>8</sup> Krishna's almost Machiavellian outlook is expressed when he addresses the Pándavas with the following words (61.60ff.):

*If you had fought fairly in battle, you could never have killed swift-weaponed Dur-yódhana or all these great and courageous warriors. This king could never have been killed through just means, nor could all the great archers and great warriors that were led by Bhishma. In my desire to benefit you, I have killed every one of these men in battle by using various ploys and repeated deception.*

Although the Pándavas have several moral arguments in their favor, the decisive reason for their victory is simply that

they have Krishna and fate on their side.<sup>9</sup> Furthermore, on the theological level of the text, Krishna is identified with the god Vishnu and it is thus devotion to Vishnu that has overridden the old kshatriya code. One of the remarkable aspects of Dur-yódhana's character is that he continues to defy Krishna, even at his death (65.28):<sup>10</sup>

*Although I am aware of the might of infinitely powerful Krishna, he has not toppled me from practicing the kshatriya law properly. I have fulfilled that law. I am not at all to be mourned.*

This defiance continues through to the end of the book (Canto 65) when Dur-yódhana consecrates Ashva-tthaman as the fifth general of the Káuravas, an act that leads to the terrible massacre of the next book, 'The Dead of the Night' (*Saṃvatsara-parvan*).

While there is an element of humiliation in Dur-yódhana's final moments, as the Pándavas abandon their crippled enemy on the ground bewailing the maltreatment he has received, there is also a degree of poignant pathos as this once great warrior is left to die alone and apart from his loved ones. This pathos is mixed with a tone of solemnity and respect as the king sings several swansongs (61.50ff., 64.18ff., 65.24ff.), in which he lists the virtuous deeds he has performed as a kshatriya, repeatedly voicing the refrain: "Who has a better end than I?" While the claims Dur-yódhana makes may at times be questionable and while he conveniently omits to mention his own responsibility in causing the deaths of his allies and relatives, there is, one

senses, a gravitas to these passages that invests the hero with due honor at his final hour.<sup>11</sup>

### The *Tīrtha* Pilgrimage

Although the mace battle is the most significant event in this volume regarding the “main narrative” represented by the war between the Káuravas and the Pándavas, the majority of the text (Cantos 35–54) comprises an account of Bala-rama’s pilgrimage of the sacred sites (*tīrthas*) along the Sarásvati river. The structure of the second half of ‘Shalya’ therefore consists of the mace battle at either end of the volume and the pilgrimage account placed in between. This circular framework is reinforced by the fact that some verses are repeated almost verbatim before and after the Sarásvati section.<sup>12</sup>

Devotional worship at *tīrthas* plays a significant role in Hindu thought. A *tīrtha* is a sacred site, often located beside a body of water, where devotees can make merit by performing various religious acts, such as offering donations, bathing, fasting, or even giving up one’s body.<sup>13</sup> Often such sites are associated with the deed of a particular deity or an important human being, and the majority of the account of Bala-rama’s pilgrimage describes the various great feats that have been performed at different sites along the Sarásvati river. These range from the performance of a sacrifice or an act of asceticism to the consecration of Kumára as general of the gods. They also include the feats of various female ascetics,<sup>14</sup> one of whom surpasses her fellow male ascetics in her practice of austerities and another of whom wins a place alongside Indra in heaven (Canto 48). Mention is also

frequently made of the benefits that accrue from bathing or performing other religious practices at these sites. Shiva, for example, describes the fruits of worshipping him at the *tīrtha* of Sapta-sarásvata (38.51):

*Whoever worships me at this tīrtha of Sapta-sarásvata will have no difficulty in gaining their desires either in this world or the next. Without doubt, they will reach the world of Sarásvati.*

The apparent dislocation of the Sarásvati account from the main narrative of the war may tempt scholars to view the section as a later addition. However, there are important ways in which the passage can be considered to relate to the war and to the mace battle that brackets it.

Bala-rama's decision to embark on his journey is motivated by an argument he has with Krishna, in which he unsuccessfully attempts to persuade his brother not to take sides in the war. Departing just before the battle begins, Bala-rama's pilgrimage thus occurs in tandem with the events of the war and his serene acts of worship at the *tīrthas* stand in marked contrast to the horrors committed at Kuru-kshetra. In an important sense, therefore, the *tīrtha* pilgrimage can be seen as providing a type of purification for the terrible events of the war. This is particularly significant when one considers the passage in which Kuru-kshetra is praised as a site where men who give up their lives in battle directly enter heaven (Canto 53). Not only does this serve to purify the deaths of those who have died in battle so far, it also particularly relates to Dur-yódhana and his imminent slaughter in the mace contest. Hence the significance



of Bala-rama's words when he directs the warriors to fight their duel at Kuru-kshetra (or Samánta-páñchaka) (55.6ff.):

*Best of kings, I have heard seers say that Kuru-kshetra is an extremely sacred and pure place that leads to heaven and is frequented by gods, seers and great-spirited brahmins. Those who give up their bodies in battle there will forever live with Shakra in heaven, my lord. Let us therefore quickly go to Samánta-páñchaka, Your Majesty. In the realm of the gods, Samánta-páñchaka is famed as the northern altar of Praja-pati.*

In addition to securing Dur-yódhana's place in heaven, the *tīrtha* passage also establishes Bala-rama as a man of religious virtue and devotion, thus giving heightened significance to his outrage at the dishonorable way in which the Káurava king is slain. As someone who has not witnessed any of the horrors of the war, his presence at the mace battle serves as a stark reminder of the losses that have occurred as a result of the atrocities. While joyfully welcomed to the mace contest by both sides, these courtesies are but shortlived, belonging to a world previous to the battle, and Bala-rama is quick to leave the scene in disgust, turning his back on the victory of the Pándavas.

### The Sanskrit Text and the Translation

As in the first volume of 'Shalya,' I have used KINJAWA-DEKAR's edition of the "vulgate" established by Nila-kantha as the main text for my translation and I have also referred to variants found in two nineteenth-century Bombay editions of Nila-kantha, one of which (Edition B) is extremely

close to KINJAWADEKAR. For problematic passages, I have occasionally made use of Nila·kantha variants listed under Dn in the apparatus of the Critical Edition (CE). A full list of all variants from these three Nila·kantha editions and any emendations can be found on the CSL website.

The frequency of epithets in epic literature poses a problem for translators, as they can sometimes threaten to break the flow of sentences in English. Since this translation aims to remain close to the Sanskrit, I have attempted to translate all epithets when they occur but have occasionally omitted them when there is more than one common epithet in a sentence or if they appear to hinder the translation too greatly.

Where possible, I cite CSL volumes when making references to other sections of the ‘Maha-bhárata.’ However, since several volumes are in the process of being translated and since verse numbers cannot be predicted in advance, I have sometimes had to refer to the Critical Edition, with the intention that this will be rectified in the future.

# NOTES

- 1 See for example edition A, which treats the section as a separate *parvan*. Editions B and K treat the section as a sub-*parvan* of the *Śalya/parvan*.
- 2 The power of female wrath is an important theme in the epic. Consider, for example, the fear that Yudhi·shthira expresses at Gandhári’s potential anger when she hears of her sons’ slaughter: 63.8ff.
- 3 For other passages, see: 33.41ff., 56.20ff., 59.4ff., 61.39ff.

## INTRODUCTION

- 4 See Cantos 55–57 for numerous verses comparing the two heroes.
- 5 See for example 31.37, where Dur-yódhana claims that he has retreated simply because he is weary. Dur-yódhana's exchange with Yudhi-shthira is also full of cutting sarcasm; see for example 31.50ff., in which Dur-yódhana tells Yudhi-shthira to enjoy the earth now that it has been destroyed.
- 6 See particularly 58.3ff. and 61.60ff. Krishna is also against the very existence of the duel, accusing Yudhi-shthira of gross irresponsibility in offering Dur-yódhana the kingdom if he beats his opponent and comparing his misjudgment to the recklessness he showed in gambling away his kingdom in the assembly hall (33.2ff.).
- 7 Fate is also referred to as a factor. See, for example, 59.25, 63.46.
- 8 Krishna seeks some warrant for his actions by citing the gods' use of deceit in defeating demons in the past (31.8ff., 58.5, 61.67). However, although demons are frequently associated with chaos, issues of morality are often not of foremost importance in these battles and, in epic and Vedic literature at least, the conflict between the gods and demons is often an amoral power struggle based around control over sacrifice.
- 9 For an illuminating study on the role of Krishna in the 'Maha-bhārata,' see HILTEBEITEL 1990.
- 10 See GITOMER 1992 for Dur-yódhana's relationship with Krishna in both Sanskrit epic and drama.
- 11 Dur-yódhana does not actually die until Canto 9 of the *Sauptika/parvan*, where we are told that he attains heaven after learning of Ashva-tthaman's gruesome massacre of the Pándava troops.
- 12 Compare 33.30ff. and 56.16ff.

- 13 *Tīrtha* is a difficult word to translate. Literally meaning “crossing,” a *tīrtha* enables devotees to “cross over” to the other world. Throughout the volume, I have sometimes translated the word as “sacred site” and sometimes let it stand as *tīrtha*. Many *tīrthas* are found by rivers, where steps enable devotees to bathe in and sip the sacred water. Another lengthy passage on *tīrthas* is found in MBh CE III.80–153. See VASSILKOV 2000 for a discussion of pilgrimage and the ‘Maha·bhārata.’
- 14 Cantos 48, 52, and 54.6–8.

## Bibliography

### THE MAHA·BHÁRATA IN SANSKRIT

- The Mahābhārata with the Bharata Bhawadeepa Commentary of Nīlakaṇṭha*. Edited by RAMACHANDRASHASTRI KINJAWADEKAR. 1929–36. 7 vols. Poona: Chitrashala Press. (Edition K).
- The Mahābhārata with Nīlakaṇṭha’s commentary*. Edited by BALAKRISHNA KARBELKAR *et al.* 1862. 8 vols. Bombay: Bapusadashiva Press. (Edition A).
- The Mahābhārata with Nīlakaṇṭha’s commentary*. Edited by A. KHADILKAR. 1862–3. 8 vols. Bombay: Ganapati Krishnaji’s Press. (Edition B).
- The Mahābhārata*. Critically edited by V.K. SUKTHANKAR, S.K. BELVALKAR, P.L. VAIDYA *et al.* 1933–66. 19 vols. Poona: Bhandarkar Oriental Research Institute. (MBh CE).

### THE MAHA·BHÁRATA IN TRANSLATION

- GANGULI, KISARI MOHAN (trans.) [early editions ascribed to the publisher, P.C. ROY]. 1884–99. *The Mahabharata of Krishna-Dwaipayana Vyasa*. 12 vols. Calcutta: Bharata Press.
- VAN BUITENEN, J.A.B. (trans. and ed.). 1973–78. *The Mahābhārata* [Books 1–5]. 3 vols. Chicago: Chicago University Press.

## INTRODUCTION

### SECONDARY SOURCES

(Either used in the Introduction and Notes, or works that contribute to understanding this part of the ‘Maha-bhārata’)

BROCKINGTON, JOHN. 1998. *The Sanskrit Epics*. Leiden: Brill.

DONIGER, WENDY and SMITH, BRIAN K. (trans.). 1991. *The Laws of Manu*. New Delhi: Penguin Books India.

GITOMER, DAVID. 1992. ‘King Duryodhana: The *Mahābhārata* Discourse of Sinning and Virtue in Epic and Drama.’ *Journal of American Oriental Studies* 112. 222–232.

HILTEBEITEL, ALF. 1990. *The Ritual of Battle: Krishna in the Mahābhārata*. Albany: State University of New York Press.

MONIER-WILLIAMS, MONIER. 1899. *A Sanskrit-English Dictionary*. Oxford: Oxford University Press.

OBERLIES, THOMAS. 2003. *A Grammar of Epic Sanskrit*. Berlin: Walter de Gruyter.

SØRENSEN, SØREN. 1904–25. *An Index to the Names in the Mahābhārata*. London: Williams and Norgate.

VASSILKOV, YAROSLAV. 2000. ‘Indian Practice of Pilgrimage and the Growth of the *Mahābhārata* in the Light of New Epigraphical Sources. Stages and Traditions: Temporal and Historical Frameworks in Epic and Puranic Literature.’ Ed. M. Brockington. Zagreb: Academia Scientiarum et Artium Croatica. 133–156.



30–33

DUR·YÓDHANA CHALLENGED

30.1 **H**ATEṢU SARVA|SAINYEṢU Pāṇḍu|putrai raṇ'|ājire  
 mama sainy'|āvaśiṣṭās te kim akurvata Sañjaya,  
 Kṛtavarmā Kṛpāś c' āiva Droṇa|putrāś ca vīryavān?  
 Duryodhanaś ca mand'|ātmā rājā kim akarot tadā?

SAÑJAYA uvāca:

saṃprādravatsu dāreṣu kṣatriyāṇāṃ mah'"|ātmanām  
 vidrute śibire śūnye bhṛś'|ôdvignās trayo rathāḥ.  
 niśamya Pāṇḍu|putrāṇāṃ tadā vai jayinām svanam,  
 vidrutaṃ śibiram dṛṣṭvā sāy'|āhne rāja|grddhinaḥ  
 sthānaṃ n' ārocayaṃs tatra. tatas te hradam abhyayuh.  
 30.5 Yudhiṣṭhiro 'pi dharm'|ātmā bhrātṛbhiḥ sahito raṇe  
 hrṣṭaḥ paryacarad rājan Duryodhana|vadh'|ēpsayā.  
 mārgamāṇās tu saṃkruddhās tava putraṃ jay'|āiṣiṇaḥ,  
 yatnato 'nveṣamāṇās te n' āiv' āpaśyañ jan'|ādhipam.  
 sa hi tivreṇa vegena gadā|pāṇir apākramat  
 taṃ hradam prāviśac c' āpi viṣṭabhy' āpaḥ sva|māyayā.  
 yadā tu Pāṇḍavāḥ sarve su|pariśrānta|vāhanāḥ  
 tataḥ sva|śibiram prāpya vyatiṣṭhanta sa|sainikāḥ.

tataḥ Kṛpāś ca Drauṇiś ca Kṛtavarmā ca Sātvataḥ,  
 sanniviṣṭeṣu Pārtheṣu prayātās taṃ hradam śanaiḥ.  
 30.10 te taṃ hradam samāsādyā yatra śete jan'|ādhipaḥ  
 abhyabhāṣanta dur|dharṣaṃ rājānaṃ suptam ambhasi:



DHRITA-RASHTRA said:

WHEN ALL THE soldiers had been killed by Pandu's sons 30.1  
on the battlefield, what did my surviving troops do,  
Sánjaya, namely Krita-varman, Kripa, and the fierce son of  
Drona? And what did foolish King Dur-yódhana\* do?

SÁNJAYA said:

When the wives of the heroic kshatriyas\* were fleeing and  
the camp was empty and deserted, the three warriors became  
deeply distressed. It was evening time and on hearing the  
cheers of Pandu's victorious sons and seeing the abandoned  
camp, they longed for their king and were unwilling to stay  
there any longer. They therefore set off for the lake.\*

Righteous Yudhi-shthira, however, joyfully rampaged 30.5  
with his brothers on the battlefield, eager to kill Dur-yódha-  
na, Your Majesty. In their desire for victory, the Pándavas  
furiously sought after your son and endeavored to track  
him down but could not see the king anywhere. Bearing  
his mace, Dur-yódhana had fled with ardent speed and en-  
tered the lake after magically freezing its waters. Since their  
animals were extremely tired, the Pándavas all returned to  
their camp and rested there with their troops.

While the Parthas stayed in their camp, Kripa, Krita-  
varman the Sátvata, and the son of Drona slowly advanced  
toward the lake. On reaching the lake where the king lay, 30.10  
they addressed the invincible monarch as he slept in the  
water:

«rājann uttiṣṭha! yudhyasva sah' āsmābhir Yudhiṣṭhīram!  
 jītvā vā pṛthivīm bhuñkṣva hato vā svargam āpnuhi!  
 teṣāṃ api balaṃ sarvaṃ hataṃ Duryodhana tvayā.  
 pratividdhās ca bhūyiṣṭhaṃ ye śiṣṭās tatra sainikāḥ  
 na te vegaṃ viśahitum śaktās tava viśaṃ pate  
 asmābhir api guptasya. tasmād uttiṣṭha Bhārata!»

DURYODHANA uvāca:

diṣṭyā paśyāmi vo muktān īdṛśāt puruṣa|kṣayāt  
 Pāṇḍu|Kaurava|saṃmardāj jīvamānān nara'|ṛṣabhān!  
 vijeṣyāmo vayaṃ sarve viśrāntā vigata|klamāḥ.  
 bhavantaś ca pariśrāntā vayaṃ ca bhṛṣa|vikṣatāḥ.  
 udīrṇaṃ ca balaṃ teṣāṃ. tena yuddhaṃ na rocaye.  
 30.15 na tv etad adbhutaṃ vīrā yad vo mahad idaṃ manaḥ.  
 asmāsu ca parā bhaktir. na tu kālāḥ parākrame.  
 viśramy' āikāṃ nīśāṃ adya bhavadbhiḥ sahito raṇe  
 pratiyotsyāmy ahaṃ śatrūñ śvo. na me 'sty atra saṃśayaḥ.

SAÑJAYA uvāca:

evam ukto 'bravīd Drauṇī rājānaṃ yuddha|dur|madam:  
 «uttiṣṭha rājan! bhadraṃ te vijeṣyāmo vayaṃ parān!  
 iṣṭā|pūrtena dānena satyena ca jayena ca  
 śape rājan yathā hy adya nihanīsyāmi Somakān!  
 mā sma yajña|kṛtāṃ prītim āpnuyāṃ sajjan'|ōcitām  
 yad' īmāṃ rajanīm vyuṣṭāṃ na hi hanmi parān raṇe!

“Rise, Your Majesty! Fight with us against Yudhi-shthira! Either conquer and enjoy the earth or die and attain heaven! You have destroyed their entire army, Dur-yódhana. The remainder of their troops are mostly wounded and are unable to withstand your power, especially if you are protected by us, lord of the people. Rise, therefore, descendent of Bharata!”

DUR-YÓDHANA said:

How splendid to see that you bull-like men are alive and that you have escaped from this war between the Pandus and Káuravas, this massacre of human beings! After we have all rested and dispelled our fatigue, we will achieve victory. You are tired and I am badly wounded. Their army is stirred up and I am not keen to fight against it.

It is not surprising that you have such lofty thoughts, O 30.15 heroes. You have shown the highest devotion toward me. But this is not the time for attack. Today I will rest for one night and tomorrow I will fight back against the enemy, accompanied by you in battle. Of this I have no doubt.

SÁNJAYA said:

In response, the son of Drona said these words to King Dur-yódhana, who is difficult to defeat in battle:

“Rise, Your Majesty! Fortune be with you, we will conquer the enemy!

By my sacrificial store\* and gifts, and by truth and victory, I swear that I will vanquish the Sómakas today, Your Majesty! If I have not slaughtered the enemy in battle after

30.20 n' â|hatvā sarva|Pāñcālān vimokṣye kavacaṃ vibho!  
iti satyaṃ bravīmy etat tan me śṛṇu jan'|ādhipa.»

teṣu saṃbhāṣamāṇeṣu vyādhās taṃ deśam āyayuh  
māṃsa|bhāra|pariśrāntāḥ pānīy'|ārthaṃ yad|ṛcchayā.  
te hi nityaṃ mahā|rāja Bhīmasenasya lubdhakāḥ  
māṃsa|bhārān upājahrur bhaktyā paramayā vibho.  
te tatra dhiṣṭhitās teṣāṃ sarvaṃ tad vacanaṃ rahaḥ  
Duryodhana|vacas c' âiva śuśruvuḥ saṃgatā mithaḥ:  
te 'pi sarve mah"|êṣv|āsā a|yuddh'|ārthini Kaurave  
nirbandhaṃ paramaṃ cakrus tadā vai yuddha|kāṅkṣiṇaḥ.

30.25 tāṃs tathā samudikṣy' âtha Kauravāṇāṃ mahā|rathān  
a|yuddha|manasaṃ c' âiva rājānaṃ sthitam ambhasi,  
teṣāṃ śrutvā ca saṃvādaṃ rājīṇas ca salile sataḥ,  
vyādh" âbhyaajānan\* rāj'|êndra salila|sthaṃ Suyodhanam.  
te pūrvaṃ Pāṇḍu|putreṇa pṛṣṭā hy āsan sutaṃ tava  
yad|ṛcch" ôpagatās tatra rājānaṃ parimārgitāḥ.

tatas te Pāṇḍu|putrasya smṛtvā tad bhāṣitaṃ tadā  
anyonyam abruvan rājan mṛga|vyādhāḥ śanair iva:

«Duryodhanaṃ khyāpayāmo dhanam dāsyati Pāṇḍavaḥ.  
su|vyaktaṃ iha naḥ khyāto hrade Duryodhano nṛpaḥ.

30.30 tasmād gacchāmahe sarve yatra rājā Yudhiṣṭhirah  
ākhyātum salile suptaṃ Duryodhanam a|marṣaṇam.

this night has passed, then may I not enjoy the bliss that comes from sacrifices and that is due to good men.

I will not take off my armor until I have destroyed all the Panchálas, my lord! Listen, ruler of people, to this truth that I speak.” 30.20

While the men were talking to each other, some hunters who were tired from carrying their loads of meat happened to arrive in the area in order to drink water. These hunters regularly brought loads of meat to Bhima-sena in their deep devotion to him, great king. Standing at that spot and gathered together in secret, they heard the entire private conversation of those warriors, including Dur-yódhana's words. They listened as the great archers, who were eager for war, all strongly argued against the Káurava king, who was unwilling to fight.

When the hunters observed the great warriors of the Káuravas and saw the king lying in the water with no inclination for war, and when they heard the conversation between the men and the water-residing king, they discovered that Su-yódhana was hiding in the lake, Your Majesty. The son of Pandu had earlier asked them about your son and, by chance, they had now come to that place and tracked down the king. 30.25

Remembering the words of Pandu's son, Your Majesty, the animal hunters quietly said to each other:

“The Pándava will give us money if we tell him about Dur-yódhana. It is very clear to us that famous King Dur-yódhana is in this lake. Let us therefore all go to King Yudhishtira and inform him that intolerant Dur-yódhana sleeps 30.30

Dhṛtarāṣṭr'ātma|jaṃ tasmai Bhīmasenāya dhīmate  
 śāyanaṃ salile sarve kathayāmo dhanur|bhṛte.  
 sa no dāsyati su|prīto dhanāni bahulāny uta.  
 kiṃ no māṃsena śuṣkeṇa parikliṣṭena śoṣiṇā?»

evam uktvā tu te vyādhāḥ saṃprahrṣṭā dhan'ārthinaḥ  
 māṃsa|bhārān upādāya prayayuh śibiraṃ prati.

Pāṇḍav" āpi mahā|rāja labdha|lakṣāḥ prahāriṇaḥ  
 a|paśyamānāḥ samare Duryodhanam avasthitam,  
 30.35 nikṛtes tasya pāpasya te pāraṃ gaman'|ēpsavaḥ  
 cārān saṃpreṣayām āsuh samantāt tad raṇ'|ājire.  
 āgamyā tu tataḥ sarve naṣṭaṃ Duryodhanaṃ nṛpam  
 nyavedayanta sahitā Dharma|rājasya sainikāḥ.  
 teṣāṃ tad vacanaṃ śrutvā cārāṇāṃ Bharata|rṣabha  
 cintām abhyagamat tivrāṃ niśāśvāsa ca pārthivaḥ.

atha sthitānāṃ Pāṇḍūnāṃ dīnānāṃ Bharata|rṣabha  
 tasmād deśād apakramya tvaritā lubdhakā vibho  
 ājagmuḥ śibiraṃ hrṣṭā drṣṭvā Duryodhanaṃ nṛpam.  
 vāryamānāḥ praviṣṭāś ca Bhīmasenasya paśyataḥ.  
 te tu Pāṇḍavam āsādyā Bhīmasenaṃ mahā|balaṃ  
 tasmai tat sarvam ācakhyur yad vṛttaṃ yac ca vai śrutam.

30.40 tato Vṛkodaro rājan dattvā teṣāṃ dhanam bahu,  
 Dharma|rājāya tat sarvam ācacakṣe paran|tapaḥ:

«asau Duryodhano rājan vijñāto mama lubdhakaiḥ  
 saṃstabhya salilaṃ śete yasy' ārthe paritapyase.»

in this water. We should also all tell the wise archer Bhima-sena that Dhrita-rashtra's son lies in this lake. He will be very pleased and give us much wealth. What need have we for this dried meat that is withered and parched?"

Saying these words, the hunters joyfully took up their loads of meat and set off for the camp, eager for wealth.

Meanwhile, the conquering Pándavas, who always hit their marks, were unable to see Dur-yódhana on the battlefield, Your Majesty. Eager to cease the depravity of that villain, they dispatched scouts all over the battlefield. But when the soldiers returned, they all jointly informed the King of Righteousness that King Dur-yódhana had disappeared. On hearing the scouts' words, the king became filled with great anxiety and sighed, bull of the Bharatas. 30.35

While the Pandus were in this downcast state, the hunters swiftly departed from the lake and arrived at the camp, joyful that they had seen King Dur-yódhana, bull of the Bharatas. Although prohibited from doing so, they entered the camp, with Bhima-sena watching all the while. They then approached Bhima-sena, the mighty Pándava, and informed him of everything that had happened and everything that they had heard.

Enemy-scorching Vrikódara then paid the hunters handsomely and told the King of Righteousness all the news: 30.40

"Dur-yódhana—the cause of your distress—has been spotted by my hunters, Your Majesty. He is lying in water that he has frozen."

tad vaco Bhīmasenasya priyaṃ śrutvā viśāṃ pate  
Ajātaśatruḥ Kaunteyo hr̥ṣṭo 'bhūt saha sodaraiḥ.  
taṃ ca śrutvā mah' | ēṣv | āsaṃ praviṣṭaṃ salila | hrade,  
kṣipram eva tato 'gacchan puras | kṛtya Janārdanam.

tataḥ kila | kilā | śabdaḥ prādur āsīd viśāṃ pate  
Pāṇḍavānāṃ prahr̥ṣṭānāṃ Pañcālānāṃ ca sarvaśaḥ.  
30.45 siṃha | nādāṃs tataś cakruḥ kṣveḍāṃś ca Bharata | r̥ṣabha  
tvaritāḥ kṣatriyā rājañ jagmur Dvaipāyanam hradam.

«jñātaḥ pāpo Dhārtarāṣṭro dr̥ṣṭas c' ēty» a | sakṛd raṇe  
prākrośan Somakās tatra hr̥ṣṭa | rūpāḥ samantataḥ.  
teṣāṃ āsu prayātānāṃ rathānāṃ tatra vegināṃ  
babhūva tumulaḥ śabdo diva | spr̥k pṛthivī | pate.  
Duryodhanam parīpsantas tatra tatra Yudhiṣṭhiram  
anvayus tvaritās te vai rājānam śrānta | vāhanāḥ,  
Arjuno Bhīmasenāś ca Mādrī | putrau ca Pāṇḍavau  
Dhr̥ṣṭadyumnaś ca Pañcālyāḥ Śikhaṇḍī cāpa | rājitaḥ  
30.50 Uttamaujā Yudhāmanyuḥ Sātyakiś ca mahā | rathaḥ  
Pañcālānāṃ ca ye śiṣṭā Draupadeyāś ca Bhārata  
hayāś ca sarve nāgāś ca śataśaś ca padātayaḥ.

tataḥ prāpto mahā | rāja Dharma | rājaḥ pratāpavān  
Dvaipāyanam hradam ghoram yatra Duryodhano 'bhat.  
śīt' | ā | mala | jalam hṛdyaṃ dvitīyam iva sāgaram  
māyayā salilaṃ stabhya yatr' ābhūt te sthitaḥ sutaḥ.  
atyadbhutena vidhinā daiva | yogena Bhārata  
salil' | āntar | gataḥ sete dur | darśaḥ kasya cit prabho  
mānuṣasya manuṣy' | ěndra gadā | hasto jan' | ādhipaḥ.



Ajáta-shatru, the son of Kunti, was delighted when he heard Bhima-sena's welcome words, as were his brothers, lord of the people. On hearing that the great archer had entered the lake, they quickly departed, with Janárdana in front of them.

In their joy, the Pándavas and Panchálas then cheered on all sides, lord of the people. After shouting and making lion-roars, the warriors quickly set off for the Dvaipáyana lake, bull of the Bharatas. 30.45

All over the battlefield the jubilant Sómakas repeatedly shouted: "The evil son of Dhrita-rashtra has been found and seen!" As the men rapidly advanced forward, their swift chariots made a cacophony of noise that penetrated the heavens, lord of the people. In their eagerness to find Dur-yódhana, Árvjuna, Bhima-sena, the two Pándava sons of Madri, the Panchála prince Dhrišta-dyumna, Shikhándin, who is radiant with his bow, Uttamáuvas, Yudha-manyu, the great warrior Sátyaki, the surviving Panchálas, and the sons of Dráupadi—as well as all their horses, elephants, and hundreds of infantrymen—swiftly followed King Yudhi-shthira here and there, even though their animals were tired, descendant of Bharata. 30.50

The mighty King of Righteousness then reached the terrible lake of Dvaipáyana, where Dur-yódhana was situated. It was in that charming lake—which had cool and clean water and which resembled a second ocean—that your son rested after magically freezing its waters. Through some miraculous ordinance or divine application, the king lay hidden in the water, mace in hand, invisible to any human, descendant of Bharata.

tato Duryodhano rājā salil'āntar|gato vasan  
śuśruve tumulaṃ śabdaṃ jalad'ōpama|niḥsvanam.

30.55 Yudhiṣṭhiraś ca rāj'ēndra taṃ hradam saha sodaraiḥ  
ājagāma mahā|rāja tava putra|vadhāya vai,  
mahatā śaṅkha|nādena ratha|nemi|svanena ca  
ūrdhvaṃ dhunvan mahā|reṇuṃ kampayaṃś c' āpi medinīm.

Yaudhiṣṭhirasya sainyasya śrutvā śabdaṃ mahā|rathāḥ  
Kṛtavarmā Kṛpo Drauṇī rājānam idam abruvan:

«ime hy āyānti saṃhr̥ṣṭāḥ Pāṇḍavā jita|kāśinaḥ.  
apayāsyāmahe tāvad anujānātu no bhavān.»

Duryodhanas tu tac chrutvā

teṣāṃ tatra tarasvinām  
«tath" ēty" uktvā hradam taṃ vai  
māyay" āstambhayat prabho.

30.60 te tv anujñāpya rājānam bhṛṣaṃ śoka|parāyaṇāḥ  
jagmur dūre mahā|rāja Kṛpa|prabhṛtayo rathāḥ.  
te gatvā dūram adhvānam nyagrodham prekṣya mārīṣa  
nyaviśanta bhṛṣaṃ śrāntāś cintayanto nṛpaṃ prati:

«viṣṭabhya salilaṃ supto Dhārtarāṣṭro mahā|balah  
Pāṇḍavāś c' āpi saṃprāptāś taṃ deśam yuddham īpsavaḥ.  
katham nu yuddham bhavitā? katham rājā bhaviṣyati?  
katham nu Pāṇḍavā rājan pratipatsyanti Kauravam?»

ity evaṃ cintayānās tu rathebhyo 'śvān vimucya te  
tatr' āsāṃ cakrire rājan Kṛpa|prabhṛtayo rathāḥ.

From within the lake, King Dur-yódhana heard this tumultuous noise that rumbled like a thundercloud. Swirling up a mass of dust and making the earth tremble with the blare of his conches and the rumble of his chariot wheels, Yudhi-shthira then arrived at the lake with his brothers in order to kill your son, great king. 30.55

On hearing the noise of Yudhi-shthira's army, the mighty warriors Krita-varman, Kripa, and the son of Drona said to the king:

"Here come the joyful, conquering Pándavas. Please give us leave to depart!"

Hearing the words of those mighty men, Dur-yódhana consented to their request and magically froze the lake, my lord. After gaining the king's permission, Kripa and the other warriors traveled far away, filled with deep grief, great king. After they had gone a long distance, the exhausted men spotted a banyan tree and set up camp, brooding over their king. 30.60

"The mighty son of Dhrita-rashtra sleeps in frozen water and the Pándavas have arrived at that site, seeking warfare. How will the battle turn out? What will happen to the king? How will the Pándavas behave toward the Káurava, O king?"\*

Thinking this, Kripa and the other warriors released the horses from their chariots and rested at that site, Your Majesty.

SAÑJAYA uvāca:

- 31.1 TATAS TEṢV apayāteṣu ratheṣu triṣu Pāṇḍavāḥ  
 taṃ hradam pratyapadyanta yatra Duryodhano 'bhavat.  
 āsādy ca Kuru|śreṣṭha tadā Dvaipāyanam hradam,  
 stambhitam Dhārtarāṣṭreṇa dṛṣtvā taṃ salil'|āśayam,  
 Vāsudevam idam vākyaṃ abravīt Kuru|nandanah:  
 «paśy' êmām Dhārtarāṣṭreṇa māyām apsu prayojitām.  
 viṣṭabhya salilam śete n' āsya mānuṣato bhayam.  
 daivīm māyām imām kṛtvā salil'|āntar|gato hy ayam  
 nikṛtyā nikṛti|prajño. na me jīvan vimokṣyate!
- 31.5 yady asya samare sāhyaṃ kurute vajra|bhṛt svayam  
 tath" āpy enam hataṃ yuddhe lokā drakṣyanti Mādhava.»

VĀSUDEVA uvāca:

māyāvina imām māyām māyayā jahi Bhārata.  
 māyāvī māyayā vadhyaḥ! satyam etad Yudhiṣṭhira.  
 kriy" |ābhyupāyair bahubhir māyām apsu prayojya ca  
 jahi tvaṃ Bharata|śreṣṭha māy" |ātmānam Suyodhanam.  
 kriy" |ābhyupāyair Indreṇa nihatā daitya|dānavāḥ.  
 kriy" |ābhyupāyair bahubhir Balir baddho mah" |ātmanā.  
 kriy" |ābhyupāyaiḥ bahubhir Hiraṇyākṣo mah" |āsurāḥ  
 Hiraṇyakaśipuś c' āiva kriyay" āiva niṣūditau.  
 Vṛtraś ca nihato rājan kriyay" āiva. na saṃśayaḥ.

SÁNJAYA said:

AFTER THE THREE warriors had departed, the Pándavas 31.1  
arrived at the lake where Dur-yódhana lay. Approaching the  
Dvaipáyana lake, Yudhi-shthira, that delight of the Kurus,  
saw that the body of water had been frozen by the son of  
Dhrita-rashtra and said these words to Vasudéva, best of  
Kurus:

“Look at the magic that the son of Dhrita-rashtra has  
worked on these waters. Here he lies, after hardening the  
water, and has no fear of any human. By employing such  
divine magic, this master of base behavior hides in this lake  
through trickery. But he will not escape me alive! The worlds 31.5  
will see Dur-yódhana slaughtered in battle, Mádhava, even if  
thunderbolt-wielding Indra himself were to help him fight.”

VASUDÉVA said:

It is through a trick, descendant of Bharata, that you must  
destroy this magician’s magic. A trickster must be killed by  
a trick! This is the truth, Yudhi-shthira.

Work your own magic on the water and use numerous  
ploys and devices to destroy Su-yódhana, who himself has  
a deceitful soul, best of Bharatas.

It was through numerous ploys and devices that Indra  
killed the *daityas* and *dánavas*. It was through numerous  
ploys and devices that great-spirited Vishnu bound Bali.\*  
It was through numerous ploys and devices that the great  
demon Hiranyáksha was annihilated. And it was through  
a ruse too that Hiránya-káshipu was killed. Vritra was also  
slaughtered by strategy.\* Of this there is no doubt.

31.10 tathā Pulastya|tanayo Rāvaṇo nāma rākṣasaḥ  
Rāmeṇa nihato rājan s'ānubandhaḥ sah'ānugaḥ.  
kriyayā yogam āsthāya tathā tvam api vikrama.  
kriy"ābhyupāyair nihatau mayā rājan purātanau  
Tārakaś ca mahā|daityo Vipracittiś ca vīryavān.  
Vātāpir Ilvalaś c' āiva Triśirāś ca tathā vibho  
Sund'Ôpasundāv asurau kriyay" āiva niṣūditau.  
kriy"ābhyupāyair Indreṇa tri|divaṃ bhujiyate vibho.  
kriyā balavatī rājan. n' ānyat kiñ cid Yudhiṣṭhira.  
daityāś ca dānavāś c' āiva rākṣasāḥ pārthivās tathā  
kriy"ābhyupāyair nihataḥ. kriyām tasmāt samācara!

SAÑJAYA uvāca:

31.15 ity ukto Vāsudevena Pāṇḍavaḥ saṃśīta|vrataḥ  
jala|sthaṃ taṃ mahā|rāja tava putraṃ mahā|balam  
abhyabhāṣata Kaunteyaḥ prahasann iva Bhārata:  
«Suyodhana kim|artho 'yam ārambho 'psu kṛtas tvayā  
sarvaṃ kṣatraṃ ghātayitvā sva|kulaṃ ca viśāṃ pate?  
jal'āśayaṃ praviṣṭo 'dya vāñchañ jīvitam ātmanaḥ?  
uttiṣṭha rājan! yudhyasva sah' āsmābhiḥ Suyodhana!  
sa te darpo nara|śreṣṭha sa ca mānaḥ kva te gataḥ  
yas tvaṃ saṃstabhya salilam bhīto rājan vyavasthitaḥ?  
sarve tvām «sūra ity» evaṃ janā jalpanti saṃsadi.  
vyartham tad bhavato manye śauryaṃ salila|śāyinaḥ.

It was by similar means that Rama—along with his companions and followers—killed the demon Rávana, that son of Pulástya.\* You too should display your valor by employing strategy. It was through ploys and devices that, in ancient times, I slaughtered the great demon Táraka and mighty Vipra-chitti, Your Majesty.\* In a similar fashion, Vatápi, Ílvala, Tri-shiras, and the two demons Sunda and Upasúnda were all killed through strategies, my lord.\* It is by using ploys and devices that Indra enjoys heaven, my lord. 31.10

Expedience is powerful, Your Majesty. Nothing else, Yudhi-shthira.

*Daityas, dánavas, rákshasas* and kings have all been destroyed through ploys and devices. It is therefore strategy that you should practice!\*

SÁNJAYA said:

After Vasudéva had addressed him this way, the son of Kunti—that Pándava of rigid vows—spoke to your mighty son as he lay in the water, great king. With a smirk he said these words, descendant of Bharata: 31.15

“Su-yódhana, lord of the people, why have you resorted to these waters after annihilating the entire warrior race and your own family? Why have you today entered this lake, longing for your life?

Rise, O king! Fight against us, Su-yódhana! Where has your pride and honor gone, best of men, if you freeze water and retreat there in fear? All the people in the assembly say that you are a hero. But your heroism must, I believe, be false if you are lying in a lake!

31.20 uttiṣṭha rājan yudhyasva! kṣatriyo 'si kul'ḍodbhavaḥ  
Kauraveyo viśeṣeṇa. kulaṃ janma ca saṃsmara!  
sa kathaṃ Kaurave vaṃśe praśaṃsaṃ janma c' ātmanaḥ  
yuddhād bhītas tatas toyam praviśya pratitiṣṭhasi?  
a|yuddham a|vyavasthānam: n' āiśa dharmam sanātanaḥ.  
an|ārya|juṣṭam a|svargyam raṇe rājan palāyanam.

kathaṃ pāram a|gatvā hi yuddhe tvam vai jijīviṣuḥ  
imān nipatitān dṛṣṭvā putrān bhrātīn piṭṛiṃs tathā?  
saṃbandhino vayasyāṃś ca mātulān bāndhavāṃs tathā  
ghātayitvā kathaṃ tāta hrade tiṣṭhasi sāmpratam?

31.25 śūra|mānī na śūras tvam. mṛṣā vadasi, Bhārata,  
'śūro 'ham iti' dur|buddhe sarva|lokasya śṛṇvataḥ.  
na hi śūrāḥ palāyante śatrūn dṛṣṭvā kathaṃ cana.  
brūhi vā tvam yayā vṛttyā śūra tyajasi saṃgaram.

sa tvam uttiṣṭha yudhyasva! viniya bhayam ātmanaḥ!  
ghātayitvā sarva|sainyam bhrātīṃś c' āiva Suyodhana,  
n' ēdānīm jīvite buddhiḥ kāryā dharmā|cikīrṣayā  
kṣatra|dharmam upāśritya tvad|vidhena Suyodhana.

yat tu Karṇam upāśritya Śakuniṃ c' āpi Saubalam  
a|martya iva saṃmohāt tvam ātmānam na buddhavān.  
tat pāpam su|mahat kṛtvā pratiyudhyasva Bhārata!  
kathaṃ hi tvad|vidho mohād rocayeta palāyanam?

31.30 kva te tat pauruṣam yātam? kva ca mānaḥ Suyodhana?  
kva ca vikrāntatā yātā? kva ca viṣphūrjitaṃ mahat?  
kva te kṛt'āstratā yātā? kiṃ ca śeṣe jal'āśaye?



Rise, king, and fight! You are a kshatriya, born of a noble family! In particular you are a Káurava. Remember your clan and your birth! How can you boast of a birth in the Káurava lineage if you enter water and abide there, fearful of battle? Refusal to fight and lack of resilience: this is not the eternal law. Flight on the battlefield does not become one who is noble and does not lead to heaven, Your Majesty. 31.20

How is it that when you have seen your sons, brothers and ancestors slaughtered, you still desire to live and have not reached the further shore in this war? How is it, my friend, that you lie in a lake when you have caused the deaths of your relatives, friends, uncles, and kinsmen?

Although arrogant about your heroism, you are no hero. Your words are false, wicked Bhárata, when you say with the entire world as your audience: ‘I am a hero!’ Under no circumstances should heroes flee when they see their enemy. Or tell us, hero, of the situation that made you abandon battle. 31.25

Rise and fight! Restrain your fear! When you have destroyed your brothers and entire army, a man such as you, who desires to act morally and who adheres to the warrior code, should not now think about life, Su-yódhana.

You thought you were like an immortal when you relied on Karna and Shákuni, the son of Súbala. In your confusion, you did not understand yourself. Having committed this great evil, fight against us, descendant of Bharata! How, out of delusion, can a man such as you choose flight? Where has your manliness gone? Where is your pride, Su-yódhana? Where has your courage gone? Where is your great roar? 31.30

sa tvam uttiṣṭha! yudhyasva kṣatra|dharmeṇa, Bhārata!  
 asmāṃs tu vā parājitya praśādhi pṛthivīm imām  
 atha vā nihato 'smābhir bhūmau svapsyasi Bhārata.  
 eṣa te paramo dharmah sṛṣṭo Dhātrā mah"ātmanā.  
 taṃ kuruṣva yathā|tathyaṃ. rājā bhava mahā|ratha!»

SAÑJAYA uvāca:

evam ukto mahā|rāja Dharma|putreṇa dhīmatā  
 salila|sthas tava suta idaṃ vacanam abravīt:

DURYODHANA uvāca:

31.35 n' āitac citraṃ mahā|rāja yad bhīḥ prāṇinam āviśet.  
 na ca prāṇa|bhayād bhīto vyapayāto 'smi Bhārata.  
 a|rathaś c' ā|niṣaṅgī ca nihataḥ pārṣṇi|sārathiḥ.  
 ekaś c' āpy a|gaṇaḥ saṅkhye pratyāśvāsam arocayam.  
 na prāṇa|hetor na bhayān na viśādād viśāṃ pate  
 idam ambhaḥ praviṣṭo 'smi. śramāt tv idam anuṣṭhitam.  
 tvaṃ c' āśvasihi Kaunteya ye c' āpy anugatās tava.  
 aham utthāya vaḥ sarvān pratiyotsyāmi saṃyuge.

YUDHIṢṬHIRA uvāca:

āśvastā eva sarve sma ciraṃ tvāṃ mṛgayāmahe.  
 tad idānīm samuttiṣṭha, yudhyasv' ēha Suyodhana.  
 31.40 hatvā vā samare Pārthān sphītaṃ rājyaṃ avāpnuhi,  
 nihato vā raṇe 'smābhir vīra|lokam avāpsyasi!

Where is your skill in weaponry? Why are you lying in a lake?

Rise and fight according to the warrior code, Bhárata! Either defeat us and rule over this earth or be destroyed by us and sleep on the ground, descendant of Bharata. This is your supreme duty, created by great-spirited Dhatri himself. Act as is proper. Be a king, great warrior!”

SÁNJAYA said:

Addressed in this way by the wise son of Righteousness, your son said these words as he lay in the water, great king.

DUR-YÓDHANA said:

It is not unusual for living beings to be overcome by 31.35  
fear, great king. But I have not retreated out of fear for my life, descendant of Bharata. I had no chariot or quiver and my rear-charioteer had been killed. I was alone and unsupported on the battlefield and I needed to have some rest. It was not out of concern for my life, nor out of fear or despondency that I entered this water, lord of the people. I did it out of weariness.

You too should rest, son of Kunti, as should those who follow you. I will rise and fight you all in battle.

YUDHI-SHTHIRA said:

We have already rested and have been hunting you for a long time. So rise now, Su-yódhana, and fight on this spot! Either kill the Parthas in battle and acquire this fertile 31.40  
kingdom, or be killed by us on the battlefield and acquire the world of heroes!

DURYODHANA uvāca:

yad|artham rājyam icchāmi Kurūṇām Kuru|nandana  
ta ime nihatāḥ sarve bhrātaro me jan'|ēśvara.  
kṣīṇa|ratnām ca pṛthivīm hata|kṣatriya|puṅgavām  
na hy utsahāmy aham bhoktum vidhavām iva yoṣitam.  
ady' āpi tv aham āśamse tvām vijetum Yudhiṣṭhira  
bhaṅktvā Pāñcāla|Pāṇḍūnām utsāham Bharata'|rṣabha.

na tv idānīm aham manye kāryam yuddhena karhi cit  
Droṇe Karṇe ca saṁśānte nihate ca pitāmahe.

31.45 astv idānīm iyaṁ rājan kevalā pṛthivī tava.  
a|śahāyo hi ko rājā rājyam icchet praśāsitaṁ.  
suhṛdas tādṛśān hitvā putrān bhrātṛn pitṛn api  
bhavadbhiś ca hṛte rājye ko nu jīveta mādṛśaḥ?

aham vanaṁ gamiṣyāmi hy ajinaīḥ prativāsitaḥ.  
ratir hi n' āsti me rājye hata|pakṣasya, Bhārata.  
hata|bāndhava|bhūyiṣṭhā hat'|āśvā hata|kuñjarā  
eṣā te pṛthivī rājan—bhuṅkṣv' āinām vigata|jvaraḥ!  
vanam eva gamiṣyāmi vasāno mṛga|carmaṇī.  
na hi me nirjanasy' āsti jīvite 'dya sprhā vibho.

31.50 gaccha tvam bhuṅkṣva rāj'|ēndra pṛthivīm nihat'|ēśvarām  
hata|yodhām naṣṭa|ratnām kṣīṇa|vaprām yathā|sukham!

DUR-YÓDHANA said:

Delight of the Kurus and lord of the people, it was for my brothers' sake that I desired the Kurus' kingdom, but they have all been slaughtered. When its jewels are lost and its bull-like warriors killed, I have no desire to enjoy the earth like a man enjoying a widowed woman. However, I do want to defeat you today, Yudhi-shthira, after breaking the strength of the Panchálas and Pandus.

But when Drona and Karna have been quelled and my grandfather Bhishma has been slaughtered, I feel there is no longer any need for war. Let this entire earth now be yours, O king. For what monarch would want to rule over a kingdom without any friends? What man such as I could live when he has left behind such friends, sons, brothers and fathers, and when his kingdom has been taken from him by you? 31.45

I will enter the forest, dressed in antelope-skin. For I can take no pleasure in a kingdom when my allies have been killed, Bhárata. This earth has lost most of its kinsmen and its horses and elephants are dead, Your Majesty—enjoy it carefree! I will enter the forest, clothed in deer-hide. For I no longer have any desire to live when I have no-one around me, my lord.

Go, king of kings, and enjoy this earth at your pleasure— now that its lords are slain, its warriors killed, its jewels lost, and its ramparts destroyed! 31.50

SAÑJAYA uvāca:

Duryodhanam tava sutam salila|stham mahā|yaśāḥ  
śrutvā tu karuṇam vākyam abhāṣata Yudhiṣṭhiraḥ.

YUDHIṢṬHIRA uvāca:

«ārta|pralāpān mā tāta salila|sthaḥ prabhāṣithāḥ!  
n' āitan manasi me rājan vāṣitam śakuner iva.  
yadi v' āpi samarthaḥ syās tvam dānāya Suyodhana  
n' āham iccheyam avaniṁ tvayā dattām praśāsītum.  
a|dharmeṇa na gr̥hṇīyām tvayā dattām mahīm imām.  
na hi dharmah smṛto rājan kṣatriyasya pratigrahaḥ.

31.55 tvayā dattām na c' êccheyam pṛthivīm a|khlām aham.  
tvām tu yuddhe vinirjitya bhokt' āsmi vasudhām imām.  
an|īśvaraś ca pṛthivīm katham tvam dātum icchasi?  
tvay" êyam pṛthivī rājan kin na dattā tad" āiva hi  
dharmato yācamānānām praśam'|ārtham kulasya naḥ?  
Vārṣṇeyam prathamam rājan pratyākhyāya mahā|balam  
kim idānīm dadāsi tvam? ko hi te citta|vibhramaḥ?  
abhiyuktas tu ko rājā dātum icchedd hi medinīm?  
na tvam adya mahīm dātum īśaḥ Kaurava|nandana  
ācchettum vā balād rājan. sa katham dātum icchasi?  
mām tu nirjitya saṁgrāme pālay' êmām vasun|dharām!

31.60 sa katham pṛthivīm etām pradadāsi viśām pate  
sūcy|agram n' ātyajaḥ pūrvaṁ sa katham tyajasi kṣitim!  
evam aiśvaryam āsādyā praśāsya pṛthivīm imām

SÁNJAYA said:

On hearing this pitiful speech, glorious Yudhi-shthira addressed your son Dur-yódhana as he lay in the water.

YUDHI-SHTHIRA said:

“Stop spouting these wretched babblings as you lie there in water, my friend! This bird-like warbling has no effect on my mind, O king. Even if you were able to offer me the earth, I would not want to rule over it if it had been given by you, Su-yódhana. I could not unlawfully accept this earth as a gift from you. For it is not the conduct of a kshatriya to accept gifts, O king.\*

I would not want the entire earth if you gave it to me. 31.55  
Instead I will enjoy this earth after I have defeated you in battle. Why do you only want to hand over the earth when you have no power? Why did you not give us the earth previously, Your Majesty, when we rightfully requested it in order to have peace for our clan? If you originally rejected Krishna, the mighty Varshnéya, why do you now offer up the earth?\* What is this change of heart? What responsible king would want to give away the earth? You do not have the power to give away the earth today, delight of the Káuravas, nor to tear it from us by force. Why do you want to give it away? Conquer me in battle and guard this earth instead!

Previously you were unwilling to give me even as much land as could be split by a needle-point, descendant of Bharata! How can you now offer this earth, lord of the 31.60  
people, when previously you would not even give a needle-point’s worth? What fool would be willing to give his enemy

ko hi mūḍho vyavasyeta śatoror dātum vasun|dharām?  
 tvaṃ tu kevala|maurkhyeṇa vimūḍho n' āvabuddhyase:  
 pṛthivīm dātu|kāmo 'pi jīvitena vimokṣyase.

asmān vā tvaṃ parājitya praśādhi pṛthivīm imām  
 atha vā nihato 'smābhir vraja lokān an|uttamān.  
 āvayor jīvato rājan mayi ca tvayi ca dhruvam  
 saṃśayaḥ sarva|bhūtānām vijaye nau bhaviṣyati.

- 31.65 jīvitam tava duṣ|prajñā mayi saṃprati vartate.  
 jīvayeyam ahaṃ kāmam. na tu tvaṃ jīvitum kṣamaḥ.  
 dahane hi kṛto yatnas tvay' āsmāsu viśeṣataḥ  
 āśi|viśair viśaiś c' āpi jale c' āpi praveśanaiḥ.  
 tvayā vinikṛtā rājan rājyasya haraṇena ca  
 a|priyānām ca vacanair Draupadyāḥ karṣaṇena ca.  
 etasmāt kāraṇāt pāpa jīvitam te na vidyate.  
 uttiṣṭh' ōttiṣṭha yudhyasva! yuddhe śreyo bhaviṣyati.»

SAÑJAYA uvāca:

evaṃ tu vividhā vāco jaya|yuktāḥ punaḥ punaḥ  
 kīrtayanti sma te vīrās tatra tatra jan'|ādhipa.

DHṚTARĀṢṬRA uvāca:

- 32.1 EVAM SAṂTARJYAMĀNAS tu mama putro mahī|patiḥ  
 prakṛtyā manyumān vīraḥ katham āsīt paran|tapah?  
 na hi saṃtarjanā tena śruta|pūrvā kathaṅ cana;  
 rāja|bhāvena mānyaś ca sarva|lokasya so 'bhavat.  
 yasy' ātapatra|cchāy' āpi svakā bhānos tathā prabhā  
 khedāy' āiv' ābhimānitvāt sahet s' āivam\* katham girah?



the earth after he has ruled and held sway over it? Confounded by your utter stupidity, you cannot realize this point: even though you are willing to give up the earth, you will not escape with your life!

Either defeat me and rule over this earth or be killed by me and reach the highest realms. If we were alive—both you and I—then all living beings would certainly be unsure as to which one of us is the victor. Your life now depends 31.65 on me, you fool. I could let you live if I liked. But you are not fit to live. You made special efforts to burn us, use snakes and poisons against us, and drown us too.\* By stealing our kingdom, speaking abusive words, and maltreating Dráupadi, you have wronged us, O king. For this reason you cannot live, you criminal.

Rise, rise, and fight! The good lies in war!”

SÁNJAYA said:

In this way, lord of the people, the Pándava heroes repeatedly proclaimed various speeches here and there, intent as they were on victory.\*

DHRITA-RASHTRA said:

WHEN MY SON, the lord of the earth, was berated in this 32.1 way, how did the enemy-tamer react, hero that he is and wrathful by nature? For he has never previously heard any criticism; instead the whole world has honored him for his royalty. How could he endure such words when even the shade of his parasol or the brightness of the sun used to pain him in his pride?

iyaṃ ca pṛthivī sarvā sa|mlecch'āṭavikā bhṛśam  
 prasādād dhriyate yasya pratyakṣaṃ tava Sañjaya,  
 32.5 sa tathā tarjyamānas tu Pāṇḍu|putrair viśeṣataḥ  
 vihīnaś ca svakair bhṛtyair nirjane c' āvṛto bhṛśam  
 sa śrutvā kaṭukā vāco jaya|yuktāḥ punaḥ punaḥ  
 kim abravīt Pāṇḍaveyāms? tan mam' ācakṣva Sañjaya.

SAÑJAYA uvāca:

tarjyamānas tadā rājann udaka|sthas tav' ātma|jah  
 Yudhiṣṭhiraṇa rāj'ēndra bhrātṛbhiḥ sahitena ha,  
 śrutvā sa kaṭukā vāco viśama|stho nar'ādhipaḥ  
 dīrgham uṣṇaṃ ca niḥśvasya salila|sthaḥ punaḥ punaḥ,  
 salil'āntar|gato rājā dhunvan hastau punaḥ punaḥ  
 manaś cakāra yuddhāya rājānaṃ c' ābhyabhāṣata:  
 32.10 «yūyaṃ sa|suhṛdaḥ Pārthāḥ sarve sa|ratha|vāhanāḥ.  
 aham ekaḥ paridyūno viratho hata|vāhanaḥ.  
 ātta|śastrai rath'ôpetair bahubhiḥ parivāritaḥ  
 katham ekaḥ padātiḥ sann a|śastro yoddhum utsahe?  
 ek'āikena tu mām yūyaṃ yodhayadhvaṃ Yudhiṣṭhira.  
 na hy eko bahubhir vīrair nyāyyo yodhayituṃ yudhi—  
 viśeṣato vikavacaḥ śrāntaś c' āpat samāśritaḥ  
 bhṛśaṃ vikṣata|gātraś ca śrānta|vāhana|sainikaḥ.

You yourself have witnessed, Sánjaya, how this entire earth, with all its barbarians and foresters, is supported by Dur-yódhana's grace. What then did Dur-yódhana say to the Pándavas when, deprived of all his servants and completely surrounded in that peopleless place, he was reviled in this way—and particularly by the sons of Pandu—repeatedly hearing their cruel and triumphant words? Tell me this, Sánjaya. 32.5

SÁNJAYA said:

Your Majesty, when Yudhi-shthira and his brothers abused your son in this way as he lay in the water, and when that ruler of men heard their vicious words while in that dire situation, he repeatedly breathed out long and hot sighs. Shaking his hands repeatedly as he lay in the water, the king set his heart on battle and replied to King Yudhi-shthira with these words:

“You Parthas still all have your friends, as well as your chariots and animals. I am alone and wretched and have no chariot or animals. How can a man, who is alone and on foot, wage war if he has no weapons and is surrounded by many troops who are equipped with arms and chariots? You should fight me one against one, Yudhi-shthira. For it is not right for one man to fight many heroes in battle—especially if he is armorless, exhausted, and fallen on misfortune, and if his limbs are severely mangled and his troops and animals fatigued. 32.10

na me tvatto bhayaṃ rājan na ca Pārthād Vṛkodarāt,  
Phālgunād Vāsudevād vā Pañcālebhyo 'tha vā punaḥ,  
32.15 yamābhyāṃ Yuyudhānād vā ye c' ānye tava sainikāḥ.  
ekaḥ sarvān ahaṃ kruddho vārayiṣye yudhi sthitāḥ.

dharma|mūlā satāṃ kīrtir manuṣyāṇāṃ jan'ādhīpa.  
dharmam c' āiv' ēha kīrtiṃ ca pālayan prabravīmy aham.  
aham utthāya sarvān vai pratiyotsyāmi saṃyuge  
anugamy' āgatān sarvān ṛtūn saṃvatsaro yathā.  
adya vaḥ sa|rathān s'āśvān a|śastro viratho 'pi san  
nakṣatrāṇ' īva sarvāṇi savitā rātri|saṃkṣaye  
tejasā nāsayiṣyāmi sthirī|bhavata Pāṇḍavāḥ.

ady' ānṛṇyam gamiṣyāmi kṣatriyāṇāṃ yaśasvinām  
Bāhlika|Droṇa|Bhīṣmāṇāṃ Karṇasya ca mah"ātmanāḥ,  
32.20 Jayadrathasya sūrasya Bhagadattasya c' ōbhayoḥ  
Madra|rājasya Śalyasya Bhūriśravasa eva ca,  
putrāṇāṃ Bharata|śreṣṭha Śakuneḥ Saubalasya ca,  
mitrāṇāṃ suhr̥dām c' āiva bāndhavāṇāṃ tath" āiva ca.  
ānṛṇyam adya gacchāmi hatvā tvāṃ bhrātṛbhiḥ saha.»  
etāvad uktvā vacanam virarāma jan'ādhīpaḥ.

YUDHIṢṬHIRA uvāca:

diṣṭyā tvam api jānīṣe kṣatra|dharmam Suyodhana!  
diṣṭyā te vartate buddhir yuddhāy' āiva mahā|bhuja!  
diṣṭyā sūro 'si Kauravya! diṣṭyā jānāsi saṃgaram  
yas tvam eko hi naḥ sarvān saṃgare yoddhum icchasi!

I am not afraid of you, O king, nor of the Partha Vrikó-dara, nor Phálguna, Vasudéva, the Panchálas, the twin brothers, Yuyudhána, or your other troops. Standing alone in battle, I will ward you all off in my rage. 32.15

For humans that are good, it is righteousness that forms the foundation of fame, lord of men. I speak as someone who guards both righteousness and fame in this world. I will rise up and fight you all in battle, confronting you all as you approach me, just as the year confronts the seasons. Just as the sun destroys all the stars at the end of the night with its brilliance, so I will destroy you Pándavas with my ardor on this day, even though you are strong and have chariots and horses, while I have neither weapons nor chariot.

Today I will remove my debt to the glorious warriors Bahlíka, Drona, and Bhishma, and to great-spirited Karna, heroic Jayad-ratha, Bhaga-datta, Shalya the king of the Madras, Bhuri-shravas, my sons, Shákuni the son of Súbala, and my friends, companions, and relatives too, best of Bharatas. By killing you and your brothers, I will remove my debts on this day.” 32.20

With these words, the lord of the people fell silent.

YUDHI-SHTHIRA said:

How splendid that even you know the warrior code, Suyódhana! How splendid that your mind is concerned with battle, mighty-armed warrior! How splendid that you are a hero, Káurava! How splendid that you are knowledgeable in warfare and are eager to fight all of us alone in battle!

32.25 eka ekena saṃgamyā yat te saṃmatam āyudham  
 tat tvam ādāya yudhyasva! prekṣakās te vayaṃ sthitāḥ.  
 svayam iṣṭaṃ ca te kāmaṃ vīra bhūyo dadāmy aham:  
 hatv' āikaṃ bhavato rājyaṃ hato vā svargam āpnuhi!

DURYODHANA uvāca:

ekaś ced yoddhum ākrande śūro 'dya mama dīyatām!  
 āyudhānām iyaṃ c' āpi vṛtā tvat|saṃmate gadā.  
 hant' āikaṃ bhavatām ekaḥ śakyaṃ mām yo 'bhimanyate  
 padātir gadayā saṅkhye sa yudhyatu mayā saha!  
 vṛttāni ratha|yuddhāni vicitrāṇi pade pade.  
 idam ekaṃ gadā|yuddhaṃ bhavatv ady' ādbhutaṃ mahat.  
 32.30 astrāṇām api paryāyaṃ kartum icchanti mānavāḥ;  
 yuddhānām api paryāyo bhavatv anumate tava.  
 gadayā tvām mahā|bāho vijeṣyāmi sah'|ānujam  
 Pañcālān Sṛṅjayāṃś c' āiva ye c' ānye tava sainikāḥ.  
 na hi me saṃbhramo jātu Śakrād api Yudhiṣṭhira.

Confronting us one against one, choose whatever weapon 32.25  
you like and fight! We will stand here and watch you.

Furthermore, hero, I will grant you the wish that you  
yourself have desired: if you kill one of us then the kingdom  
is yours, but if you are killed then attain heaven!

DUR-YÓDHANA said:

As long as he is alone, then give me a hero to fight in  
battle today! With your consent, I choose this mace as my  
weapon. Come! Whichever one of you considers me his  
equal—one man against the other—let him fight against  
me on foot with a mace in battle!

There have, on various occasions, been different chariot  
contests. Let there now be a huge and extraordinary mace  
contest. Men often desire to change their weapons; with 32.30  
your permission, let there be such a change. With my mace,  
I will triumph over you and your brothers, mighty-armed  
hero, as well as over the Panchálas, Srínjayas, and other  
troops. I never waver, Yudhi-shthira, not even in the face of  
Shakra.

YUDHIṢṬHIRA uvāca:

uttiṣṭh' ōttiṣṭha Gāndhāre! māṃ yodhaya Suyodhana  
eka ekena saṃgamya saṃyuge gadayā balī!  
puruṣo bhava Gāndhāre, yudhyasva su|samāhitaḥ!  
adya te jīvitam n' āsti yad' Îndro 'pi tav' āśrayaḥ!

SAÑJAYA uvāca:

etat sa nara|śārdūlo n' āmr̥ṣyata tav' ātma|jaḥ  
salil'|āntar|gataḥ śvabhre mahā|nāga iva śvasan.  
32.35 tath" āsau vāk|pratodena tudyamānaḥ punaḥ punaḥ  
vaco na mam̥ṣe rājann uttam'|āśvaḥ kaśām iva.  
saṃkṣobhya salilaṃ vegād gadām ādāya vīryavān  
adri|sāra|mayīm gurvīm kāñcan'|āṅgada|bhūṣaṇām  
antar|jalāt samuttasthau nāg'|ēndra iva niḥśvasan.  
sa bhittvā stambhitaṃ toyaṃ skandhe kṛtv" āyasīm gadām  
udatiṣṭhata putras te pratapan raśmivān iva.  
tataḥ śaiky'|āyasīm gurvīm jātarūpa|pariṣkṛtām  
gadām parām̥ṣad dhīmān Dhārtarāṣṭro mahā|balaḥ.  
gadā|hastaṃ tu taṃ dṛṣṭvā sa|śṛṅgam iva parvatam  
prajānām iva saṃkruddhaṃ sūla|pāṇim iva sthītam—  
sa|gado Bhārato bhāti pratapan bhāskaro yathā!—  
32.40 tam uttīrṇaṃ mahā|bāhuṃ gadā|hastam arin|damam  
menire sarva|bhūtāni daṇḍa|pāṇim iv' āntakam.



YUDHI-SHTHIRA said:

Rise, rise, son of Gandhári! Fight against me, Su-yódhana, one mighty man clashing against the other with a mace in battle. Be a man, son of Gandhári, and fight with zeal! Today you will lose your life, even if Indra himself were to support you!

SÁNJAYA said:

Your son—that tiger of a man—could not bear these words as he lay in the water like a great hissing snake in its hole. Repeatedly stung by Yudhi-shthira's goading speech, 32.35 he could not endure these words, Your Majesty, just as a fine horse cannot bear a whip. Ruffling the waters with his movement and taking up his heavy mace—which was made of iron and adorned with gold bangles—mighty Dur-yódhana rose from the depths of the water, hissing like a king of snakes. Placing the iron mace on his shoulder, your son burst through the frozen water and rose up like the blazing sun. The wise and powerful son of Dhrita-rashtra then seized hold of his slinged iron mace, which was heavy and embellished with gold.

When they saw Dur-yódhana brandishing his mace and looking like a peaked mountain or like trident-bearing Shiva when enraged with creatures—how that Bhárata shone like the blazing sun as he wielded his mace!—when they saw 32.40 the mighty-armed enemy-tamer rise out of the water, mace in hand, every living being thought that he resembled staff-bearing Death.

vajra|hastam yathā Śakram śūla|hastam yathā Haram  
 dadr̥ṣuḥ sarva|Pañcālāḥ putram tava jan'ādhīpa.  
 tam uttīrṇam tu samprekṣya samahr̥ṣyanta sarvaśaḥ  
 Pañcālāḥ Pāṇḍaveyāś ca te 'nyonyasya talān daduḥ.  
 avahāsam tu tam matvā putro Duryodhanas tava  
 udvṛtya nayane kruddho didhakṣur iva Pāṇḍavān  
 tri|śikhām bhru|kuṭīm kṛtvā samdaṣṭa|daśana|cchadaḥ  
 pratyuvāca tatas tān vai Pāṇḍavān saha|Keśavān.

DURYODHANA uvāca:

32.45 asy' āvahāsasya phalam pratibhokṣyatha Pāṇḍavāḥ!  
 gamiṣyatha hatāḥ sadyaḥ sa|Pañcālā Yama|kṣayam!

SAÑJAYA uvāca:

utthitaś ca jalāt tasmāt putro Duryodhanas tava  
 atiṣṭhata gadā|pāṇī rudhireṇa samukṣitaḥ.  
 tasya śoṇita|digdhasya salilena samukṣitam  
 śarīram sma tadā bhāti sravann iva mahī|dharah.  
 tam udyata|gadaṁ vīram menire tatra Pāṇḍavāḥ  
 Vaivasvatam iva kruddham Kinkar'ōdyata|pāṇinam.  
 sa megha|ninado harṣān nadann iva ca go|vr̥ṣaḥ  
 ājuhāva tataḥ Pārthān gadayā yudhi vīryavān.

DURYODHANA uvāca:

32.50 ek'|āikena ca mām yūyam āsīdata Yudhiṣṭhira.  
 na hy eko bahubhir nyāyyo vīro yodhayitum yudhi,  
 nyasta|varmā viśeṣeṇa śrāntaś c' āpsu pariplutaḥ  
 bhṛśam vikṣata|gātraś ca hata|vāhana|sainikah.

## DUR-YÓDHANA CHALLENGED

All the Panchálas considered your son to be like thunderbolt-wielding Shakra or trident-wielding Hara, lord of men. Even so, when they saw Dur-yódhana emerge, the Panchálas and Pándavas all started to rejoice and slapped each other's hands.\* Viewing this as an insult, your son Dur-yódhana rolled his eyes in anger, as if about to incinerate the Pándavas. Furrowing his brow into three lines and biting his lips, he addressed the Pándavas and Késhava with these words.

DUR-YÓDHANA said:

You will taste the fruit of this insult, Pándavas! You and the Panchálas will die this very day and enter the house of Yama. 32.45

SÁNJAYA said:

Rising out of the water, your son Dur-yódhana stood there, grasping his mace and drenched in blood. Soaked with water, the body of that blood-smeared hero glistened like a mountain shedding streams. The Pándavas considered the mace-bearing hero to be like Yama, the angry son of Vivásvat, when he wields his raised Kínkara rod. Roaring joyfully like a bull, and with the rumble of a thundercloud, mighty Dur-yódhana then challenged the Parthas with his mace to fight in battle.

DUR-YÓDHANA said:

Attack me one against one, Yudhi-shthira. For it is not right for one hero to fight many in battle, especially if he is armorless, exhausted, and has been submerged in water, and if his limbs are severely wounded and his soldiers and 32.50

avaśyam eva yoddhavyaṃ sarvair eva mayā saha.  
yuktaṃ tv a|yuktaṃ ity etad vetsi tvaṃ c' āiva sarvadā.

YUDHIṢṬHIRA uvāca:

mā bhūd iyaṃ tava prajñā katham evaṃ Suyodhana  
yad" Ābhimanyuṃ bahavo jaghnur yudhi mahā|rathāḥ?  
kṣatra|dharmaṃ bhṛṣaṃ krūraṃ nirapekṣaṃ su|nirghṛṇaṃ;  
anyathā tu kathaṃ hanyur Abhimanyuṃ tathā|gatam?  
32.55 sarve bhavanto dharmajñāḥ. sarve śūrās tanu|tyajaḥ.  
nyāyena yudhyatāṃ proktā Śakra|loka|gatiḥ parā.  
yady ekas tu na hantavyo bahubhir dharma eva tu  
tad" Ābhimanyuṃ bahavo nijaghnus tvaṃ|mate katham?  
sarvo vimṛśate jantuḥ kṛcchra|stho dharma|darśanam;  
pada|sthaḥ pihitaṃ dvāraṃ para|lokasya paśyati.  
āmuñca kavacaṃ vīra mūrdha|jñān yamayasva ca!  
yac c' ānyad api te n' āsti tad apy ādatsva Bhārata.  
imam ekaṃ ca te kāmaṃ vīra bhūyo dadāmy aham:  
pañcānāṃ Pāṇḍaveyānāṃ yena tvaṃ yoddhum icchasi  
taṃ hatvā vai bhavān rājā; hato vā svargam āpnuhi!  
ṛte ca jīvitād vīra yuddhe kiṃ kurma te priyam?

SAÑJAYA uvāca:

32.60 tatas tava suto rājan varma jagrāha kāñcanaṃ  
vicitraṃ ca śīras|trāṇaṃ jāmbūnada|pariṣkṛtaṃ.  
so 'vabaddha|śīras|trāṇaḥ śubha|kāñcana|varma|bhṛt  
rarāja rājan putras te kāñcanaḥ śaila|rāḍ iva.  
saṃnaddhaḥ sa|gado rājan sajjaḥ saṃgrāma|mūrdhani

animals dead. I must certainly fight all of you. You yourself know in every way what is proper and improper.

YUDHI-SHTHIRA said:

How is it, Su-yódhana, that you did not have this wisdom previously when several great warriors fought against Abhimánu in battle? The warrior code must be extremely cruel, indifferent, and merciless; otherwise how could they have killed Abhimánu when he was in that plight? All of 32.55  
you knew what was right. All of you were heroes who were willing to sacrifice their bodies. The realm of Shakra has been proclaimed as the supreme destiny for those who fight lawfully. If it is right that one warrior should not be killed by many, then how is it that, on your command, many men killed Abhimánu? \* Everyone turns to morality when they are in a difficult situation; left standing on their feet, they see the door to the other world closed.

Put on your armor, hero, and bind your hair! And take up whatever else you lack, descendant of Bharata! Furthermore, I grant you this single wish, hero: if you kill the one man that you choose to fight among the five Pándavas, then you will be king; otherwise, die and attain heaven! What other kindness can we give you in battle, hero—except your life?

SÁNJAYA said:

Your son then put on his golden armor, Your Majesty, 32.60  
and donned a glistening helmet that was adorned with gold. Tying on his helmet and wearing this glorious gold armor, your son looked as radiant as the golden king of the mountains, Your Majesty. \* Clad in armor and wielding his mace,

abravīt Pāṇḍavān sarvān putro Duryodhanas tava:

«bhrātṛiṇām bhavatām eko yudhyatām gadayā mayā!  
Sahadevena vā yotsye Bhīmena Nakulena vā  
athavā Phālgunen' ādya tvayā vā, Bharata'rṣabha!  
yotsye 'haṃ saṃgaram prāpya vijeṣye ca raṇ'ājire!  
aham adya gamiṣyāmi vairasy' āntaṃ su|dur|gamam  
gadayā puruṣa|vyāghra hema|paṭṭa|nibaddhayā.

32.65 gadā|yuddhe na me kaś cit sadṛśo 'st' īti cintaye.  
gadayā vo haniṣyāmi sarvān eva samāgatān.  
na me samarthāḥ sarve vai yoddhum nyāyena ke cana.

na yuktam ātmanā vaktum evaṃ garv'ōddhataṃ vacaḥ.  
athavā sa|phalaṃ hy etat kariṣye bhavatām puraḥ!  
asmīn muhūrte satyaṃ vā mithyā v' āitad bhaviṣyati.  
grhṇātu ca gadāṃ yo vai yotsyate 'dya mayā saha!»

SAÑJAYA uvāca:

33.1 EVAṂ DURYODHANE rājan garjamāne muhur muhuḥ  
Yudhiṣṭhirasya saṃkruddho Vāsudevo 'bravīd idam:

«yadi nāma hy ayaṃ yuddhe varayet tvām Yudhiṣṭhira  
Arjunaṃ Nakulaṃ c' āiva Sahadevam ath' āpi vā—  
kim idaṃ sāhasaṃ rājaṃs tvayā vyāhṛtaṃ īdṛśam  
«ekam eva nihaty' ājau bhava rājā Kuruṣv» iti?—  
na samarthān ahaṃ manye gadā|hastasya saṃyuge.

your armed son Dur-yódhana addressed all the Pándavas at the front of the battlefield:

“Let one of you brothers fight me with your mace! Today I will fight against Saha-deva, Bhima, Nákula, Phálguna, or you, bull-like Bhárata! Entering battle, I will fight and be victorious on the battlefield! With my mace, which is bound in gold cloth, I will today attain the goal of heroism that is so difficult to achieve, tiger among men.

There is, I believe, no-one that can equal me in a mace 32.65  
contest. With my mace, I will kill every one of you that has gathered here. None of you has the ability to fight against me fairly.

But it is not right for me to utter such pride-swollen words. Instead I will fulfill them in front of you! This is the moment when my words will turn out to be true or false. Let that man who will fight against me today take up his mace!”

SÁNJAYA said:

As DUR-YÓDHANA roared repeatedly in this way, Vasudéva 33.1  
angrily addressed Yudhi-shthira, Your Majesty, saying:

“Yudhi-shthira, if this man chooses to fight either you, Árjuna, Nákula, or Saha-deva in battle—why, Your Majesty, did you rashly tell Dur-yódhana that he would be king of the Kurus if he killed only one of you in battle?—if this is his choice, then I do not think any of you are a match for him when he wields his mace in war.

etena hi kṛtā योग्या varṣāṇ' īha trayodaśa  
āyase puruṣe rājan Bhīmasena|jighāṃsayā.

33.5 katham nāma bhavet kāryam asmābhir Bharata'rṣabha?  
sāhasam kṛtavāṃs tvam tu hy anukrośān nṛp'ōttama.

n' ānyam asy' ānupaśyāmi pratiyoddhāram āhave  
ṛte Vṛkodarāt Pārthāt. sa ca n' ātikṛta|śramah.

tad idam dyūtam ārabdham punar eva yathā purā  
viṣamam Śakuneś c' āiva tava c' āiva viśam pate.

balī Bhīmah samarthaś ca. kṛtī rājā Suyodhanah.  
balavān vā kṛtī v' ēti kṛtī rājan viśiṣyate.

so 'yam rājams tvayā śatruḥ same pathi niveśitah  
nyastaś c' ātmā su|viṣame kṛcchram āpādītā vayam.

33.10 ko nu sarvān vinirjitya śatrūn ekena vairiṇā  
kṛcchra|prāptena ca tathā hārayed rājyam āgatam,  
paṇitvā c' āika|pāṇena rocayed evam āhavam?

na hi paśyāmi tam loke yo 'dya Duryodhanam raṇe  
gadā|hastam vijetum vai śaktaḥ syād a|maro 'pi hi.

na tvam Bhīmo na Nakulah Sahadevo 'tha Phālgunah  
jetum nyāyena śakto vai. kṛtī rājā Suyodhanah.

sa katham vadase śatrum 'yudhyasva gaday' ēti hi  
«ekam ca no nihaty' ājau bhava rāj' ēti Bhārata?

Vṛkodaram samāsādya saṃśayo vai jaye hi nah  
nyāyato yudhyamānānām. kṛtī hy eṣa mahā|balah.



For thirteen years, Your Majesty, he has practiced on an iron figure in his desire to kill Bhima-sena. How can we achieve our goal, bull of the Bharatas? It was out of compassion that you acted so recklessly, best of kings.\* 33.5

Except for Vrikódara, the son of Pritha, I see no-one else who can fight Dur-yódhana in battle. And Vrikódara is not overly tired.

Once again you have undertaken a gambling match, just as before when you played Shákuni in that unfair game, lord of the people.\*

Bhima is mighty and powerful. But King Su-yódhana is skillful. Between a powerful and a skillful man, the skillful one succeeds, Your Majesty. You have placed this enemy on an even ground, Your Majesty, but you have placed yourself on an extremely uneven ground and exposed us to danger.

Who would conquer all his enemies and then allow a single foe—and one in a dire situation—to seize his kingdom when it is already in his grasp? Who would so favor his enemy by gambling a war on a single stake? 33.10

I do not see anyone today in the world who can conquer Dur-yódhana when he wields his mace in battle, not even a god. Neither you, Bhima, Nákula, Saha-deva, nor Phálguna can conquer him through fair means. King Su-yódhana is skillful. How, descendant of Bharata, could you say to your enemy: ‘Fight with your mace!’ and ‘Kill one of us in battle and become king’? Even if Dur-yódhana battles against Vrikódara, our victory will be doubtful if we fight fairly. For that mighty man is skillful.

33.15 «ekam v” āsmān nihatya tvam bhava rāj” eti» vai punaḥ  
nūnam na rājya|bhāg” ēśa Pāṇḍoḥ Kuntyaś ca santatiḥ  
atyanta|vana|vāsāya sṛṣṭā bhaikṣyāya vā punaḥ!»

BHĪMAŚENA uvāca:

Madhu|sūdana mā kārṣīr viśādam Yadu|nandana!  
adya pāram gamiṣyāmi vairasya bhṛṣa|dur|gamam.  
aham Suyodhanam saṅkhye haniṣyāmi. na saṁśayaḥ.  
vijayo vai dhruvaḥ Kṛṣṇa Dharma|rājasya dṛṣyate!

adhyardhena guṇen’ ēyam gadā gurutarī mama.  
na tathā Dhārtarāṣṭrasya mā kārṣīr Mādhava vyathām.  
aham enam hi gadayā saṁyuge yoddhum utsahe.  
bhavantāḥ prekṣakāḥ sarve mama santu Janārdana!  
33.20 s’|ā|marān api lokāṁs trīn nānā|śastra|dharān yudhi  
yodhayeyam raṇe Kṛṣṇa—kim ut’ ādya Suyodhanam?

SAÑJAYA uvāca:

tathā saṁbhāṣamāṇam tu Vāsudevo Vṛkodaram  
hr̥ṣṭaḥ saṁpūjayām āsa vacanam c’ ēdam abravīt:

«tvām āsṛitya mahā|bāho Dharma|rājo Yudhiṣṭhiraḥ  
nihaṭ’|āriḥ svakām dīptām śriyam prāpto. na saṁśayaḥ.  
tvayā vinihatāḥ sarve Dhṛtarāṣṭra|sutā raṇe.  
rājāno rāja|putrās ca nāgās ca vinipātitaḥ.  
Kaliṅgā Māgadhaḥ prācyā Gāndhārāḥ Kuravas tathā  
tvām āsādyā mahā|yuddhe nihatāḥ Pāṇḍu|nandana.

Because you repeatedly gave Dur-yódhana the option to 33.15  
kill one of us and become king, Pandu and Kunti's lineage  
will surely never have its share of the kingdom. Instead it is  
surely destined once more for mendicancy and an endless  
life in the forest!"

BHIMA·SENA said:

Destroyer of Madhu, delight of the Yadus, do not despair!  
Today I will end this hostility, extremely difficult though  
that may be. I will kill Su-yódhana in battle. Have no doubt.  
Victory for the King of Righteousness will surely be seen,  
Krishna!

My mace is one and a half times heavier than his. Do not  
be so alarmed by Dhrita-rashtra's son, Mádhava. I am able  
to fight him in battle with my mace. Let all of you be my  
witnesses, Janárdana! I could fight the three worlds in battle 33.20  
with all their gods, even if they were armed with various  
weapons—what then of Su-yódhana on this day, Krishna?

SÁNJAYA said:

Vasudéva joyfully honored Vrikódara when he spoke this  
way and addressed him with these words:

"It is by relying on you, mighty-armed hero, that Yudhi-  
shthira, the King of Righteousness, has slaughtered his en-  
emies and acquired his blazing glory! Of this there is no  
doubt. You have killed all of Dhrita-rashtra's sons in battle.  
Kings, princes, and elephants have been slain by you! In  
this great battle, delight of Pandu, you have attacked and  
slaughtered the Kalíngas, Mágadhas, easterners, Gandháras,  
and Kurus.

33.25 hatvā Duryodhanaṃ c' āpi prayacch' ōrvīm sa|sāgarām

Dharma|rājāya Kaunteya yathā Viṣṇuḥ Śacī|pateḥ!

tvām ca prāpya raṇe pāpo Dhārtarāṣṭro vinaṅkṣyati.  
tvam asya sakthinī bhaṅktvā pratijñāṃ pālayiṣyasi.

yatnena tu sadā Pārtha yoddhavyo Dhṛtarāṣṭra|jah  
kṛtī ca balavāṃś c' āiva yuddha|śauṇḍaś ca nityadā.»

tatas tu Sātyakī rājan pūjayām āsa Pāṇḍavam  
Pañcālāḥ Pāṇḍaveyāś ca Dharma|rāja|puro|gamāḥ  
tad vaco Bhīmasenasya sarva ev' ābhyapūjayan.

tato bhīma|balo Bhīmo Yudhiṣṭhiram ath' ābravīt  
Śrñjayaiḥ saha tiṣṭhantaṃ tapantaṃ iva bhāskaram:

33.30 «aham etena saṃgamyā saṃyuge yoddhum utsahe.  
na hi śakto raṇe jetuṃ mām eṣaḥ puruṣ'ādhamāḥ.

adya krodhaṃ vimokṣyāmi nihitaṃ hṛdaye bhṛśam  
Suyodhane Dhārtarāṣṭre Khāṇḍave 'gnim iv' Ārjunaḥ.

śalyam ady' ōddhariṣyāmi tava Pāṇḍava hṛc|chayam  
nihatya gadayā pāpam. adya rājan sukhī bhava!

adya kīrti|mayīm mālāṃ pratimokṣye tav' ān|agha.

prāṇāñ śriyaṃ ca rājyaṃ ca mokṣyate 'dya Suyodhanaḥ!

rāja ca Dhṛtarāṣṭro 'dya śrutvā putraṃ mayā hatam

smariṣyaty a|śubhaṃ karma yat tac Chakuni|buddhi|jam!»

Kill Dur-yódhana, O son of Kunti, and hand over the 33.25  
earth with its oceans to the King of Righteousness, just as  
Vishnu once did for the husband of Shachi!\*

The evil son of Dhrita-rashtra will be destroyed when he  
confronts you in battle. You will keep your vow by breaking  
his thighs.

But you should always be careful when you fight the son  
of Dhrita-rashtra, O Partha. He is skillful and strong and  
forever drunk with war.”

Sátyaki then applauded the Pándava, Your Majesty, and  
every one of the Panchálas and Pándavas headed by the  
King of Righteousness also applauded Bhima-sena’s words.  
Bhima—who possessed terrifying might—then addressed  
Yudhi-shthira, who stood among the Srínjayas blazing like  
the sun:

“I am able to confront Dur-yódhana in battle and fight 33.30  
him. For this lowest of men cannot conquer me on the  
battlefield.

Against Su-yódhana, the son of Dhrita-rashtra, I will to-  
day release the anger that has lain deep in my heart, just as  
Árjuna released fire in the Khándava forest.\* By killing this  
sinner with my mace, I will today remove the barb that lies  
in your heart, Pándava. Be happy on this day, Your Majesty!  
On this day, faultless king, I will place a garland of fame  
around your neck. On this day Su-yódhana will give up his  
life, glory and kingdom! On this day King Dhrita-rashtra  
will learn that I have killed his son and he will remember  
the impure deed that sprang from Shákuni’s mind!”\*

33.35 ity uktvā Bharata|śreṣṭho gadām udyamya vīryavān  
udatiṣṭhata yuddhāya Śakro Vṛtram iv' āhvayan.  
tad" āhvānam a|mṛśyan vai tava putro 'tivīryavān  
pratyupasthita ev' āśu matto mattam iva dvīpam.  
gadā|hastam tava sutam yuddhāya samupasthitam  
dadṛśuḥ Pāṇḍavāḥ sarve Kailāsam iva śṛṅgiṇam.  
tam ekākinam āsādy Dhārtarāṣṭram mahā|balam  
viyūtham iva mātāṅgam samahr̥ṣyanta Pāṇḍavāḥ.

na sambhramo na ca bhayaṁ na ca glānir na ca vyathā  
āsīd Duryodhanasy' āpi. sthitaḥ siṁha iv' āhave.

33.40 samudyata|gadaṁ dr̥ṣṭvā Kailāsam iva śṛṅgiṇam  
Bhīmasenas tadā rājan Duryodhanam ath' ābravīt:

«rājñ" āpi Dhṛtarāṣṭreṇa tvayā c' āsmāsu yat kṛtam  
smara tad duṣ|kṛtam karma yad bhūtam Vāraṇāvate,  
Draupadī ca parikliṣṭā sabhā|madhye rajasvalā  
dyūte yad vijito rājā Śakuner buddhi|niścayāt,  
yāni c' ānyāni duṣṭ'|ātman pāpāni kṛtavān asi  
an|āgaḥsu ca Pārtheṣu tasya paśya mahat phalam.

tvat|kṛte nihataḥ śete śara|talpe mahā|yaśaḥ  
Gāṅgeyo Bharata|śreṣṭhaḥ sarveṣāṁ naḥ pitāmahaḥ.

33.45 hato Droṇaś ca Karṇaś ca hataḥ Śalyaḥ pratāpavān  
vairasya c' ādi|kart" āsau Śakunir nihato raṇe.  
bhrātaras te hataḥ śūrāḥ putrāś ca saha|sainikāḥ  
rājānaś ca hataḥ śūrāḥ samareṣv a|nivartinaḥ.

Saying these words and brandishing his mace, the mighty champion of the Bharatas stood up, challenging Dur-yódhana to fight, just as Shakra once challenged Vritra. Unable to endure the challenge, your extremely fierce son swiftly stood up to confront him, like one frenzied elephant against another. All the Pándavas watched your son as he came forward to fight, mace in hand, resembling the peaked mountain Kailása. Indeed the Pándavas were thrilled when they saw the mighty son of Dhrita-rashtra charge forward on his own, like an elephant separated from its herd. 33.35

There was no hesitation, fear, weariness or alarm in Dur-yódhana. He stood on the battlefield like a lion.

When Bhima-sena saw Dur-yódhana wielding his mace as if he were the peaked mountain Kailása, he addressed him with these words, Your Majesty: 33.40

“Remember the wicked deeds that you and King Dhrita-rashtra committed against us, such as the events that occurred at Varanávata,\* or how Dráupadi was wronged in the assembly hall during her menstruation, or how the king was defeated in a gambling match through Shákuni’s plan.\* See the great fruit of these and other deeds that you committed against the sinless Parthas, you villain.

Because of you, Bhishma, that glorious son of Ganga and best of Bharatas, grandfather to us all, lies dead on a bed of arrows. Drona, Karna, and splendid Shalya have been killed. Shákuni too, the initiator of these hostilities, has been slain in battle. Your heroic brothers are dead, as are your sons and their troops. Heroic kings have been slaughtered, men 33.45

ete c' ânye ca nihatā bahavaḥ kṣatriya'rṣabhāḥ.  
 prātikāmī tathā pāpo Draupadyāḥ kleśa|kṛdd hataḥ.  
 avaśiṣṭas tvam ev' âikaḥ kula|ghno 'dhama|pūruṣaḥ.  
 tvām apy adya haniṣyāmi gadayā. n' âtra saṁśayaḥ.  
 adya te 'haṁ raṇe darpaṁ sarvaṁ nāśayitā nṛpa  
 rājy'āśāṁ vipulāṁ rājan Pāṇḍaveṣu ca duṣ|kṛtam.

DURYODHANA uvāca:

- 33.50 «kiṁ katthitena bahunā? yudhyasv' âdya mayā saha!  
 adya te 'haṁ vineṣyāmi yuddha|śraddhāṁ Vṛkodara!  
 kiṁ na paśyasi mām pāpa gadā|yuddhe vyavasthitam,  
 Himavac|chikhar'ākārāṁ pragṛhya mahatīm gadām?  
 gadinam ko 'dya mām pāpa hantum utsahate ripuḥ  
 nyāyato yudhyamānasya deveṣv api Purandarāḥ?  
 mā vṛthā garja Kaunteya śārad'ābhram iv' âljalām.  
 darśayasva balaṁ yuddhe yāvat tat te 'dya vidyate!»  
 tasya tad vacanam śrutvā Pāṇḍavāḥ saha|Sṛñjayāḥ  
 sarve saṁpūjayām āsus tad vaco vijigīṣavaḥ.
- 33.55 unmattam iva mātāṅgaṁ tala|śabdena mānavāḥ  
 bhūyaḥ saṁharṣayām āsū rājan Duryodhanam nṛpam.  
 bṛmḥhanti kuñjarās tatra hayaḥ heṣanti c' â|sakṛt.  
 śastrāṇi saṁpradīpyante Pāṇḍavānām jay'āiṣiṇām.



who never retreated in battle. These and many other bull-like warriors have been killed. The evil usher who abused Dráupadi is also dead.\*

You alone survive, a clan destroyer and lowest of men. Today I will kill you with my mace. Of this there is no doubt. Today I will destroy your entire pride on the battlefield, your great hope for the kingdom, and your evil deeds against the Pándavas.”

DUR-YÓDHANA said:

“Why so many words? Fight against me now! On this 33.50  
day I will destroy your faith in battle, Vrikódara! Do you not see, sinner, that I am ready to fight a mace battle and have taken up a huge mace that looks like Hímavat’s peak?

Evil Bhima, what enemy could kill me in a fair fight as I wield my mace on this day, even if he were Puran-dara among the gods? Stop thundering uselessly, son of Kunti, like a fall cloud empty of rain. Display on this day whatever strength you have in battle!”

Hearing these words, the Pándavas and Srínjayas all applauded his speech, eager for victory. Like men who excite a 33.55  
frenzied elephant by clapping their hands, they thrilled King Dur-yódhana still further. The elephants trumpeted, the horses neighed repeatedly, and the weapons of the Pándavas blazed in their desire for victory.



34

RAMA ARRIVES

- 34.1 **T**ASMIN YUDDHE mahā|rāja su|saṃvṛtte su|dāruṇe  
upaviṣṭeṣu sarveṣu Pāṇḍaveṣu mah”|ātmasu,  
tatas tāla|dhvajo Rāmas tayor yuddha upasthite  
śrutvā taç|chiṣyayo rājann ājagāma hal’|āyudhaḥ.  
taṃ drṣtvā parama|prītāḥ Pāṇḍavāḥ saha|Keśavāḥ  
upagamy’ ōpaṣaṃgrhya vidhivat pratyapūjayan.  
pūjayitvā tataḥ paścād idaṃ vacanam abruvan:  
«śiṣyayoḥ kauśalam yuddhe paśya Rām’ êti» pārthiva.  
34.5 abravīc ca tadā Rāmo drṣtvā Kṛṣṇaṃ sa|Pāṇḍavam  
Duryodhanaṃ ca Kauravyaṃ gadā|pāṇim avasthitam:  
«catvāriṃśad ahāny adya dve ca me niḥsṛtasya vai.  
puṣyeṇa saṃprayāto ’smi śravaṇe punar āgataḥ.  
śiṣyayor vai gadā|yuddhaṃ draṣṭu|kāmo ’smi Mādhava.»  
tatas tadā gadā|hastau Duryodhana|Vṛkodarau  
yuddha|bhūmiṃ gatau. vīrāv ubhāv eva rarājatuh.  
tato Yudhiṣṭhiro rājā pariṣvajya hal’|āyudham  
svāgataṃ kuśalam c’ āsmai paryapṛcchad yathā|tatham.  
Kṛṣṇau c’ āpi mah”|êṣv|āsāv abhivādya hal’|āyudham  
sasvajāte pariprītau priyamāṇau yaśasvinau.  
34.10 Mādri|putrau tathā sūrau Draupadyāḥ pañca c’ ātma|jāḥ  
abhivādya sthitā rājan Rauhiṇeyaṃ mahā|balam.  
Bhīmaseno ’tha balavān putras tava jan’|ādhipa  
tath” āiva c’ ōdyata|gadau pūjayām āsatur Balam.  
svāgatena ca te tatra pratipūjya samantataḥ  
«paśya yuddhaṃ mahā|bāho iti» te Rāmam abruvan  
evam ūcur mah”|ātmānaṃ Rauhiṇeyaṃ nar’|ādhipāḥ.

SÁNJAYA said:

YOUR MAJESTY, when this fierce battle was imminent and the heroic Pándavas had all sat down, Rama—whose banner is a palm-tree and whose weapon is a plow—arrived at the scene after hearing that a battle between his two pupils was commencing. 34.1

The Pándavas and Késhava felt the greatest joy at seeing Rama. Approaching and embracing him, they honored him in the appropriate manner. After honoring him, Your Majesty, they said: “See your pupils’ skill in battle, Rama.”

Rama looked at Krishna and the Pándavas, and also at Dur-yódhana the Káurava, who stood there wielding his mace, and said: 34.5

“It has been forty-two days since my departure. I set out under the Pushya constellation and have returned under Shrávana. I am keen to see my pupils fight a mace battle, Mádhava.”

Dur-yódhana and Vrikódara then entered the battleground, wielding their maces. Both heroes looked glorious.

King Yudhi-shthira then embraced plow-weaponed Rama and welcomed him by asking after his health in the proper way. Those great archers, the two glorious Krishnas, also greeted plow-weaponed Rama and joyfully embraced him with delight. The two heroic sons of Madri and five sons of Dráupadi likewise stood and greeted the mighty son of Róhini. Brandishing their maces, powerful Bhima-sena and your son also honored Bala the same way. On all sides the kings honored Rama with welcoming words and said to the great-spirited son of Róhini: “Look at this battle, mighty-armed hero!” 34.10

pariṣvajya tadā Rāmaḥ Pāṇḍavān saha|Sṛñjayān  
 apṛcchat kuśalaṃ sarvān pārthivāṃś c' â|mit'â|ujasaḥ.  
 tath" âiva te samāsādyā papracchus tam an|āmayam.  
 pratyabhyarcya halī sarvān kṣatriyāṃś ca mah"ātmanah  
 kṛtvā kuśala|saṃyuktāṃ saṃvidam ca yathā|vayaḥ,

34.15 Janārdanaṃ Sātyakiṃ ca premṇā sa pariṣvasaje  
 mūrdhni c' âitāv upāghrāya kuśalaṃ paryapṛcchata.  
 tau ca taṃ vidhivad rājan pūjayām āsatur gurum  
 Brahmāṇam iva dev'ēśam Indr'Ôpendrau mud"ânvitau.

tato 'bravīd Dharma|suto Rauhiṇeyam arin|damam:  
 «idam bhrātror mahā|yuddham paśya Rām' êti» Bhārata.

teṣāṃ madhye mahā|bāhuḥ śrīmān Keśava|pūrva|jah  
 nyaviśat parama|prītaḥ pūjyamāno mahā|rathaiḥ.  
 sa babhau rāja|madhya|stho nīla|vāsāḥ sita|prabhah  
 div" îva nakṣatra|gaṇaiḥ parikīrṇo nīśā|karaḥ.

34.20 tatas tayoh saṃnipātas tumulo loma|harṣaṇaḥ  
 āsīd anta|karo rājan vairasya tava putrayoh.

Embracing the Pándavas and Srínjayas, Rama inquired after the health of all the kings, who had limitless strength. They too approached him in the same way and asked after his health. After he had greeted all the heroic warriors and talked to them of their health in accordance with their years, plow-bearing Rama lovingly embraced Janárdana and Sátyaki. Sniffing them on their heads, he asked after their health. Like Indra and Upéndra honoring Brahma, the lord of the gods, they in turn joyfully honored their teacher in the proper manner. 34.15

Then, descendant of Bharata, the son of Righteousness addressed the enemy-taming son of Róhini, saying: “Look at this great battle between brothers, Rama!”

With great joy, the glorious and mighty-armed elder brother of Késhava then sat down in the middle of those heroes, honored by the great warriors. As he sat among those kings, with his blue robes and bright complexion, he shone like the moon in the sky when surrounded by hosts of stars.

A tumultuous and hair-raising encounter then took place between your two sons, Your Majesty, bringing an end to the hostilities. 34.20





35–54

SARÁSVATT'S SACRED SITES

35.1 P ŪRVAM EVA YADĀ Rāmas tasmin yuddha upasthite  
 āmantrya Keśavaṃ yāto Vṛṣṇibhiḥ sahitaḥ prabhuḥ.  
 «sāhāyyaṃ Dhārtarāṣṭrasya na ca kart” āsmi Keśava  
 na c’ āiva Pāṇḍu|putrāṇām. gamiṣyāmi yath”|āgatam!»  
 evam uktvā tadā Rāmo yātaḥ kṣatra|nibarhaṇaḥ.

tasya c’ āgamaṇaṃ bhūyo brahmaṇ śaṃsitum arhasi.  
 ākhyāhi me vistaraśaḥ kathaṃ Rāma upasthitaḥ  
 kathaṃ ca dṛṣṭavān yuddhaṃ. kuśalo hy asi sattama.

Upaplavye niviṣṭeṣu Pāṇḍaveṣu mah”|ātmasu  
 preṣito Dhṛtarāṣṭrasya samīpaṃ Madhu|sūdanaḥ  
 śamaṃ prati mahā|bāho hit’|ārthaṃ sarva|dehinām.  
 35.5 sa gatvā Hāstinapuram Dhṛtarāṣṭraṃ sametya ca  
 uktavān vacanaṃ tathyaṃ hitaṃ c’ āiva viśeṣataḥ.  
 na ca tat kṛtavān rājā yath”|ākhyātāṃ hi tat purā.  
 an|avāpya śamaṃ tatra Kṛṣṇaḥ puruṣa|sattamaḥ  
 āgacchata mahā|bāhur Upaplavyaṃ jan’|ādhipa.  
 tataḥ pratyāgataḥ Kṛṣṇo Dhārtarāṣṭra|visarjitaḥ  
 a|kriyāyām nara|vyāghra Pāṇḍavān idam abravīt:

«na kurvanti vaco mahyaṃ Kuravaḥ kāla|noditāḥ.  
 nīrgacchadhvaṃ Pāṇḍaveyāḥ puṣyeṇa sahita mayā.»

tato vibhajyamāneṣu baleṣu balinām varah  
 provāca bhrātaraṃ Kṛṣṇaṃ Rauhiṇeyo mahā|manāḥ:  
 35.10 «teṣām api mahā|bāho sāhāyyaṃ Madhu|sūdana  
 kriyatām iti» tat Kṛṣṇo n’ āśya cakre vacas tadā.  
 tato manyu|parit’|ātmā jagāma Yadu|nandanaḥ

JANAM-ÉJAYA said:

**B**EFOREHAND, WHEN the war was impending, Lord Rama 35.1  
had taken leave of Késhava and set off with the Vrishnis.  
Warrior-destroying Rama had departed with these words:  
“I am an ally of neither Dhrita-rashtra’s son nor the sons of  
Pandu, Késhava. I will go as I came!”

Inform me further, brahmin, of Rama’s return. Tell me  
in detail how he arrived and how he saw the contest. For  
you are skilled in narration, excellent brahmin.

VAISHAMPÁYANA said:

When the heroic Pándavas were staying in Upaplávyā,  
Krishna, the destroyer of Madhu, was sent to Dhrita-rashtra  
in order to sue for peace for the benefit of all embodied  
creatures, mighty-armed king.\* Traveling to Hástina-pura, 35.5  
he approached Dhrita-rashtra and told him words that were  
true and of particular benefit. But, as related earlier, the king  
did not act on Krishna’s words. Unable to acquire peace  
in Hástina-pura, mighty-armed Krishna, that best of men,  
returned to Upaplávyā, Your Majesty. Dismissed by the son  
of Dhrita-rashtra, Krishna returned and told the Pándavas  
of his unfulfilled task, tiger-like man:

“The Kurus have not followed my advice, driven on as  
they are by Time. Set forth with me under the Pushya con-  
stellation, Pándavas.”

While the armies were being arrayed, the high-minded  
son of Róhini, that best of mighty men, then addressed his  
brother Krishna with these words: “We should be the allies 35.10  
of the Káuravas too, mighty-armed destroyer of Madhu.”  
But Krishna did not follow his words. Enraged, glorious

tīrtha|yātrām hala|dharaḥ Sarasvatyām mahā|yaśāḥ,  
maitra|nakṣatra|yoge sma sahitaḥ sarva|Yādavaīḥ.

āśrayām āsa Bhojas tu Duryodhanam arin|damaḥ,  
Yuyudhānena sahito Vāsudevas tu Pāṇḍavān.

Rauhiṇeye gate śūre puṣyeṇa Madhu|sūdanaḥ  
Pāṇḍaveyān puraskṛtya yayāv abhimukhaḥ Kurūn.

gacchann eva pathi|sthas tu Rāmaḥ preṣyān uvāca ha:

«saṁbhārāṁs tīrtha|yātrāyām sarv'ḥ|ōpakaraṇāni ca  
ānayadhvaṁ Dvārakāyām agnīn vai yājakāṁs tathā,

35.15 suvarṇa|rajataṁ c' āiva dhenūr vāsāṁsi vājinaḥ  
kuñjarāṁs ca rathāṁs c' āiva khar'|ōṣṭraṁ vāhanāni ca.  
kṣipram ānīyatāṁ sarvaṁ tīrtha|hetoḥ paricchadam.  
pratisrotaḥ Sarasvatyā gacchadhvaṁ śīghra|gāminaḥ.  
ṛtvijaś c' ānayadhvaṁ vai śataśaś ca dvija'|ṛṣabhān!»

evaṁ saṁdiśya tu preṣyān Baladevo mahā|balaḥ  
tīrtha|yātrām yayau rājan Kurūṇāṁ vaiśase tadā.  
Sarasvatīm pratisrotaḥ samantād abhijagmivān  
ṛtvigbhiś ca suhr̥dbhiś ca tath" ānyair dvija|sattamaiḥ,  
rathair gajais tath" āśvais ca preṣyais ca Bharata'|ṛṣabha  
go|khar'|ōṣṭra|prayuktais ca yānais ca bahubhir vṛtaḥ.

Rama, the plow-bearing delight of the Yadus, departed for a pilgrimage of the *tirthas* on the Sarásvati river.\* He left under the conjunction of the Maitra constellation and was accompanied by all the Yádavas.

Krita-varman, that enemy-taming Bhoja, then took the side of Dur-yódhana, while Vasudéva and Yuyudhána took the side of the Pándavas.

After the heroic son of Róhini had departed, Krishna, the destroyer of Madhu, took up position behind the Pándavas and advanced forward to confront the Kurus under the Pushya constellation.

Rama, meanwhile, addressed his servants as he traveled on the road, saying:

“Bring provisions and all the necessary equipment for a pilgrimage of the sacred sites. Bring the fires from Dváraka and the sacrificial priests too. Bring gold, silver, cows, 35.15 clothes, horses, elephants, vehicles, asses, camels, and draft animals. Quickly bring everything necessary for the *tirthas*. Proceed swiftly up the Sarásvati. Bring sacrificial priests and hundreds of bull-like brahmins!”

Instructing his servants this way, powerful Bala-deva set off on his pilgrimage while the Kurus were being slaughtered, Your Majesty. He traveled upstream all along the Sarásvati, accompanied by priests, friends, and other excellent brahmins, as well as by vehicles, elephants, horses, servants, and numerous carriages, to which cows, asses, and camels were yoked, bull of the Bharatas.

35.20 śrāntānām klānta|vapuṣām śiśūnām vipul'|āyusaṃ  
deṣe deṣe tu deyāni dānāni vividhāni ca  
arcāyai c' ārthinām rājan kṛtāni bahuśas tathā.  
yo yo yatra dvijo bhojyaṃ bhoktuṃ kāmāyate tadā  
tasya tasya tu tatr' āivam upajahrus tadā nṛpa.  
tatra tatra sthitā rājan Rauhiṇeyasya śāsanāt  
bhakṣya|peyasya kurvanti rāsīmś tatra samantataḥ.  
vāsāmsi ca mah'"|ārḥāṇi paryaṅk'|āstaraṇāni ca  
pūj'"|ārthaṃ tatra kṛtāni viprāṇām sukham icchatām.  
yatra yaḥ svadate vipraḥ kṣatriyo v'" āpi Bhārata  
tatra tatra tu tasy' āiva sarvaṃ kṛtam adṛśyata.  
yathā|sukhaṃ janaḥ sarvo yāti tiṣṭhati vai tadā.

35.25 yātu|kāmasya yānāni pānāni tṛṣitasya ca  
bubhukṣitasya c' ānnāni svādūni Bharata'|rṣabha  
upajahrur narās tatra vastrāṇy ābharaṇāni ca.

sa panthāḥ prababhau rājan sarvasy' āiva sukh'|āvahaḥ  
svarg'|ōpamas tadā vīra narāṇām tatra gacchatām.  
nitya|pramudit'|ōpetaḥ svādu|bhakṣyaḥ śubh'|ānvitaḥ  
vipaṇy'|āpaṇa|paṇyānām nānā|jana|śatair vṛtaḥ  
nānā|druma|lat'"|ōpeto nānā|ratna|vibhūṣitaḥ.

In every place, descendant of Bharata, hordes of diverse 35.20  
 and worthy gifts were respectfully given to the weary and  
 the tired, to children and the elderly, and to those who made  
 petitions. Whenever a brahmin wanted something to eat,  
 they gave it to him, Your Majesty. On the orders of Róhini's  
 son, the men formed heaps of food and drink here and  
 there on all sides. Expensive clothes and couch-covers were  
 reverently given to brahmins that sought comfort. In every  
 place, whenever a brahmin or kshatriya relished something,  
 one saw it offered to them in full, descendant of Bharata.  
 Everyone moved and dwelled happily at that time. The men 35.25  
 gave vehicles to those who wanted to travel, drink to the  
 thirsty, tasty food to the hungry, and clothes and ornaments  
 too, bull of the Bharatas.

The road looked glorious as the men traveled along it,  
 heroic king. Bringing happiness to everyone, it resembled a  
 heaven. Full of constant joy, it was endowed with auspice. It  
 had delicious food and was filled with hundreds of different  
 people in shops, stalls, and booths. It had different trees and  
 vines and was adorned with various jewels.

tato mah”|ātmā niyame sthit’|ātmā  
 puṇyeṣu tīrtheṣu vasūni rājan  
 dadau dvijebhyaḥ kratu|dakṣiṇās ca  
 Yadu|pravīro hala|bhṛt pratītaḥ.  
 dogdhrīs ca dhenūs ca sahasraśo vai  
 su|vāsasaḥ kāñcana|baddha|śṛṅgīḥ  
 hayāṃś ca nānā|vidha|deśa|jātān  
 yānāni dāsāṃś ca śubhān dvijebhyaḥ,  
 35.30 ratnāni muktā|maṇi|vidrumaṃ c’ āpy  
 agryaṃ suvarṇaṃ rajataṃ su|śuddham  
 ayas|mayam tāmra|mayam ca bhāṇḍam  
 dadau dvij’|ātipravareṣu Rāmaḥ.  
 evaṃ sa vittaṃ pradadau mah”|ātmā  
 Sarasvatī|tīrtha|vareṣu bhūri  
 yayau krameṇ’ ā|pratima|prabhāvas  
 tataḥ Kurukṣetraṃ udāra|vṛttiḥ.

JANAMEJAYA uvāca:

Sārasvatānāṃ tīrthānāṃ guṇ’|ōtpattiṃ vadasva me  
 phalaṃ ca dvi|padām śreṣṭha karma|nirvṛttiṃ eva ca  
 yathā|krameṇa bhagavaṃś tīrthānāṃ anupūrvaśaḥ;  
 brahman Brahma|vidāṃ śreṣṭha paraṃ kautūhalaṃ hi me.

VAIŚAMPĀYANA uvāca:

tīrthānāṃ ca phalaṃ rājan guṇ’|ōtpattiṃ ca sarvaśaḥ  
 may” ōcyamānaṃ vai puṇyaṃ śṛṇu rāj’|ēndra kṛtsnaśaḥ.  
 35.35 pūrvaṃ mahā|rāja Yadu|pravīra  
 ṛtvik|suhṛd|vipra|gaṇaiś ca sārdham  
 puṇyaṃ Prabhāsaṃ samupājagāma  
 yatr’ ōḍu|rāḍ yakṣmaṇā kliśyamānaḥ.  
 vimukta|śāpaḥ punar āpya tejaḥ



The plow-bearing hero of the Yadus—who was great-spirited and established in self-restraint—joyfully offered gifts and sacrificial fees to brahmins at the sacred sites, Your Majesty. Rama gave the brahmins thousands of milk cows that were covered with fine cloths and had horns bound with gold. He gave them horses from different countries, as well as vehicles and fine slaves. He gave jewels, pearls and coral to eminent brahmins, as well as gold of excellent quality, very fine silver, and goods made of iron and copper. 35.30

In this way, the mighty hero gave away wealth at the fine sacred sites of the Sarásvati, and in due course that man of unrivaled power and noble conduct arrived at Kuru-kshetra.

JANAM-ÉJAYA said:

Tell me, best of men, how Sarásvati's *tirthas* came to possess their virtuous qualities. Tell me, in due order and succession, the rewards of these sites and the result of performing rituals there, my lord. For I am extremely curious, brahmin supreme among those who know Brahman.

VAISHAMPÁYANA said:

Listen, king of kings, to a full description of all the rewards of these *tirthas* and the auspicious origins of their virtues.

Accompanied by troops of sacrificial priests, friends and brahmins, the hero of the Yadus first arrived at the holy site of Prabhása, great king. It was here that the moon was once afflicted with consumption. After it had been released from the curse, the moon again regained its power and illuminated the entire world, king of men. It is because 35.35

sarvaṃ jagad bhāsayate nar'êndra.  
 evaṃ tu tīrtha|pravaraṃ pṛthivyām  
 prabhāsanāt tasya tataḥ Prabhāsaḥ.

JANAMEJAYA uvāca:

kathaṃ tu bhagavān Somo yakṣmaṇā samagr̥hyata?  
 kathaṃ ca tīrtha|pravare tasmimś candro nyamajjata?  
 kathaṃ āplutya tasmimś tu punar āpyāyitaḥ śaśi?  
 etan me sarvaṃ ācakṣva vistareṇa mahā|mune!

VAISAMPĀYANA uvāca:

Dakṣasya tanayās tāta prādur āsan viśāṃ pate;  
 sa sapta|viṃśatiṃ kanyā Dakṣaḥ Somāya vai dadau.  
 35-40 nakṣatra|yoga|niratāḥ saṅkhyān'ārthaṃ ca t" ābhavan\*  
 patnyo vai tasya rāj'êndra Somasya śubha|karmaṇaḥ.  
 tās tu sarvā viśāl'ākṣyo rūpeṇ' ā|pratimā bhuvi.  
 atyaricyata tāsāṃ tu Rohiṇī rūpa|saṃpadā.

tatas tasyām sa bhagavān prītiṃ cakre niśā|karaḥ.  
 s" āsya hr̥dyā babhūv' ātha tasmāt tām bubhuje sadā.  
 purā hi Somo rāj'êndra Rohiṇyām avasat param.  
 tatas tāḥ kupitāḥ sarvā nakṣatr'ākhyā mah"ātmanaḥ.  
 tā gatvā pitaraṃ prāhuḥ prajā|patim a|tandritāḥ:

«Somo vasati n' āsmāsu. Rohiṇīm bhajate sadā.  
 tā vayaṃ sahitāḥ sarvās tvat|sakāṣe praj'êśvara  
 vatsyāmo niyat'āhārās tapa|caraṇa|tat|parāḥ.»

35-45 śrutvā tāsāṃ tu vacanaṃ Dakṣaḥ Somam ath' ābravīt:  
 «samaṃ vartasva bhāryāsu. mā tv" ā|dharmo mahān spṛśet.»  
 tās tu sarv" ābravīd Dakṣo: «gacchadhvaṃ śaśino 'ntikam.  
 samaṃ vatsyati sarvāsu candramā mama śāsanāt.»

of the moon's illumination that this foremost of *tirthas* on earth is called Prabhása ("Illumination").

JANAM-ÉJAYA said:

How did Lord Soma become afflicted with consumption? Why did the moon bathe in this eminent *tirtha*? How did the moon regain its power after it had bathed there? Tell me all this in detail, great sage!

VAISHAMPÁYANA said:

Daksha had twenty seven daughters, lord of the people, whom he gave to Soma. These virtuous wives of Soma delighted in the conjunctions of the stars for the purpose of counting. All of them had wide eyes and were unrivaled in beauty on earth. But Róhini excelled them in the perfection of her beauty. 35.40

The illustrious moon therefore took delight in Róhini. She became dear to his heart and he always enjoyed her. In those former times, king of kings, Soma spent the night with Róhini to an exceptional degree. As a result all the other wives—who bore the names of the constellations—became angry at their great-spirited husband. Proceeding swiftly to their father, that lord of creatures, they said:

"Soma does not spend the night with us. He always enjoys Róhini instead. Disciplining our diet and intent on austerities, we shall all live with you, lord of creatures."

Hearing their words, Daksha said to Soma: "Behave 35.45  
equally toward your wives. Do not be tainted by great sin." Daksha then told all his daughters: "Go to your hare-marked husband.\* The moon will obey my command and behave equally toward you all."

visṛṣṭās tās tathā jagmuḥ śīt' | āṁśu | bhavanam tadā.  
tath" āpi Somo bhagavān punar eva mahī | pate  
Rohiṇīm nivasaty eva prīyamāṇo muhur muhuḥ.  
tatas tāḥ sahitāḥ sarvā bhūyaḥ pitaram abruvan:  
«tava śuśrūṣaṇe yuktā vatsyāmo hi tav' āntike.  
Somo vasati n' āsmāsu; n' ākarod vacanam tava.»

tāsām tad vacanam śrutvā Dakṣaḥ Somam ath' ābravīt:  
«saman vartasva bhāryāsu. mā tvām śapsye Virocana!»

35.50 an | ādṛtya tu tad vākyam Dakṣasya bhagavān śaśī  
Rohiṇyā sārddham avasat. tatas tāḥ kupitāḥ punaḥ.  
gatvā ca pitaram prāhuḥ praṇamya śirasā tadā:

«Somo vasati n' āsmāsu. tasmān naḥ śaraṇam bhava.  
Rohiṇyām eva bhagavān sadā vasati candramāḥ.  
na tvad | vaco gaṇayati n' āsmāsu sneham icchati.  
tasmān nas trāhi sarvā vai yathā naḥ Soma āvišet!»

tac chrutvā bhagavān kruddho yakṣmāṇam pṛthivī | pate  
sasarja roṣāt Somāya. sa c' ōḍu | patim āviśat.  
sa yakṣman" ābhibhūt' | ātm" ākṣīyat' āhar ahaḥ śaśī.  
yatnam c' āpy akarod rājan mokṣ' | ārtham tasya yakṣmaṇaḥ  
iṣṭv' eṣṭibhir mahā | rāja vividhābhir niśā | karaḥ,  
na c' āmucyata śāpād vai kṣayam c' āiv' ābhyagacchata.

35.55 kṣīyamāṇe tataḥ Some oṣadhyo na prajānīre.  
nirāsvāda | rasāḥ sarvā hata | vīryāś ca sarvaśaḥ.  
oṣadhīnām kṣaye jāte prāṇinām api samkṣayaḥ  
kr̥śās c' āsan prajāḥ sarvāḥ kṣīyamāṇe niśā | kare.  
tato devāḥ samāgamya Somam ūcur mahī | pate:

Thus dismissed, the women returned to the abode of the cool-rayed moon. But again Lord Soma still dwelled with Róhini, taking delight in her repeatedly, Your Majesty. Once again all the women jointly addressed their father, saying: "We will live with you and serve you. Soma does not dwell with us; he has not obeyed your command."

Hearing their words, Daksha said to Soma: "Behave equally toward your wives. Do not let me curse you, Illuminator!"

Taking no heed of Daksha's words, the hare-marked Lord continued to dwell with Róhini. As a result, all the women again became angry. Going to their father, they bowed their heads and said: 35.50

"Soma still does not dwell with us. Please therefore be our refuge. The Lord Moon always dwells with Róhini alone. He does not respect your words and is unwilling to show us affection. Save us so that Soma may accept us all!"

The Lord became enraged upon hearing this, Your Majesty, and in his fury he cast the disease of consumption onto Soma. The disease entered the lord of the stars. Afflicted by it, the hare-marked moon began to wane day by day. That creator of night tried to release himself from the disease by performing various sacrifices but he could not free himself from the curse and continued to deteriorate, great king.

As Soma waned, so the herbs disappeared. All of them lost 35.55  
their flavor, taste, and potency. And when the herbs decayed so did living beings and all creatures became weakened by the waning of the moon. The gods then gathered together, lord of the earth, and said to Soma:

«kim idaṃ bhavato rūpam īdṛśaṃ na prakāśate?  
kāraṇaṃ brūhi naḥ sarvaṃ yen' ēdaṃ te mahad bhayam.  
śrutvā tu vacanaṃ tvatto vidhāsyāmas tato vayam.»

evam uktaḥ pratyuvāca sarvāṃs tāñ śaśa|lakṣaṇaḥ  
śāpasya lakṣaṇaṃ c' āiva yakṣmāṇaṃ ca tath" ātmanaḥ.

35.60 devās tathā vacaḥ śrutvā gtvā Dakṣam ath' ābruvan:

«prasīda bhagavan Some. śāpo 'yaṃ vinivartyatām.  
asau hi candramāḥ kṣīṇaḥ kiñcic|cheṣo hi lakṣyate.  
kṣayāc c' āiv' āsya dev'|ēśa prajāś c' āiva gatāḥ kṣayam,  
vīrudh|auṣadhayaś c' āiva bījāni vividhāni ca.  
teṣāṃ kṣaye kṣayo 'smākaṃ. vin" āsmābhir jagac ca kim?  
iti jñātvā loka|guro prasādaṃ kartum arhasi.»

evam uktas tato devān prāha vākyaṃ prajā|patih:

«n' āitac chakyaṃ mama vaco vyāvartayitum anyathā.  
hetunā tu mahā|bhāgā nivartiṣyati kena cit.

Samam vartatu sarvāsu śaśī bhāryāsu nityaśaḥ.

35.65 Sarasvatyā vare tīrthe unmajjañ śaśa|lakṣaṇaḥ  
punar vardhiṣyate devās. tad vai satyaṃ vaco mama.  
mās'|ārdhaṃ ca kṣayaṃ Somo nityam eva gamiṣyati  
mās'|ārdhaṃ tu sadā vṛddhiṃ. satyam etad vaco mama.  
samudraṃ paścimaṃ gtvā Sarasvaty|abdhi|saṃgamam  
ārādhayatu dev'|ēśaṃ. tataḥ kāntim avāpsyati.»

“Why does your form not shine? Tell us in full why this great calamity has afflicted you. When we have heard your words, we will arrange matters.”

Addressed this way, the hare-marked moon told all the gods about the nature of his curse and about his disease. On hearing his words, the gods went to Daksha and said: 35.60

“Show grace toward Soma, O Lord. Let this curse be withdrawn. The moon has waned and only a small remainder can still be seen. The creatures too are decaying as a result of the dwindling of the moon, lord of the gods. The plants, herbs, and various seeds are also decaying. When they decay, so do we. And what is the world without us? Knowing this, you should, as master of the world, show grace.”

Addressed this way, that lord of creatures said to the gods:

“It is impossible for me to retract my words. They must be averted through some cause, blessed gods. The hare-marked moon should always behave equally toward all his wives. If he submerges himself in an excellent *tirtha* on the 35.65 Sarásvati, the hare-marked moon will again grow strong, O gods. These words of mine are the truth. For the first half of every month Soma will always wane but for the second half of every month he will always wax. These words of mine are the truth. Let Soma go to the western ocean, where the sea and the Sarásvati river meet, and let him propitiate the lord of the gods. He will then regain his splendor.”

- Sarasvatīm tataḥ Somaḥ sa jagāma' rṣi|śāsanāt,  
Prabhāsaṃ prathamam tīrtham Sarasvatyā jagāma ha.  
amā|vāsyām mahā|tejās tatr' ōnmajjan mahā|dyutiḥ  
lokān prabhāsayām āsa śīt' |āṃśutvam avāpa ca.  
35.70 devās tu sarve rāj' |ēndra Prabhāsaṃ prāpya puṣkalam  
Somena sahitā bhūtvā Dakṣasya pramukhe 'bhavan.  
tataḥ prajā|patiḥ sarvā visasarj' ātha devatāḥ  
Somaṃ ca bhagavān prīto bhūyo vacanam abravīt:  
«m' āvamaṃsthāḥ striyaḥ putra mā ca viprān kadā cana.  
gaccha yuktaḥ sadā bhūtvā kuru vai śāsanam mama.»  
sa viśṛṣṭo mahā|rāja jagām' ātha svam ālayam,  
prajāś ca muditā bhūtvā punas tasthur yathā purā.  
evaṃ te sarvam ākhyātam yathā śapto niśā|karaḥ  
Prabhāsaṃ ca yathā tīrtham tīrthānām pravaram mahat.  
35.75 amā|vāsyām mahā|rāja nityaśaḥ śaśa|lakṣaṇaḥ  
snātvā hy āpyāyate śrīmān Prabhāse tīrtha uttame.  
ataś c' āitat prajānanti Prabhāsam iti bhūmi|pa.  
prabhām hi paramām lebhe tasminn unmajjya candramāḥ.  
tatas tu Camasodbhedam Acyutas tv agamad balī  
Camasodbheda ity evaṃ yaṃ janāḥ kathayanty uta.  
tatra dattvā ca dānāni viśiṣṭāni hal' |āyudhaḥ  
uṣitvā rajanīm ekām snātvā ca vidhivat tadā  
Udapānam ath' āgacchat tvarāvān Keśav' |āgrajaḥ.  
ādyam svasty|ayanam c' āiva yatr' āvāpya mahat phalam  
snigdhatvād oṣadhīnām ca bhūmeś ca Janamejaya  
jānanti siddhā rāj' |ēndra naṣṭām api Sarasvatīm.



Following the seer's command, Soma went to the Sarásvati and reached the first *tirtha* on the Sarásvati called Prabhása. Bathing there on a new-moon day, that god of great splendor and radiance illuminated the worlds and regained his cool rays. All the gods, king of kings, also visited excellent Prabhása and afterwards proceeded with Soma to Daksha. Gratified, the illustrious lord of creatures then dismissed all the deities and once again said to Soma: 35.70

“Never show disrespect toward women, my son, nor toward brahmins. Leave and always follow my command diligently.”

Dismissed, the god returned to his abode and the creatures again lived joyfully as before, great king.

I have thus told you everything about how the night-maker was cursed and how the great site of Prabhása became the finest of *tirthas*. On every new-moon day, great king, the glorious hare-marked moon bathes in the excellent *tirtha* of Prabhása and becomes strong. It is because of this that they call the place Prabhása, protector of the earth. For the moon attained his supreme splendor (*prabha*) by bathing at this site. 35.75

Mighty Áchyuta then went to Chámasodbhéda, as people call that *tirtha*. After giving fine gifts there, the plow-bearing hero spent one night at that site and bathed in the appropriate manner. The elder brother of Késhava then quickly traveled to Udapána. Even though the Sarásvati is hidden from view, *siddhas* know that the river runs through this area because they have attained excellent auspice and great fruit there and because the herbs and ground are fertile, Janam-éjaya.

VAIŚAMPĀYANA uvāca:

- 36.1 TASMĀN NADĪ|GATAṢ c' āpi hy Udapānaṃ yaśasvinaḥ  
 Tritasya ca mahā|rāja jagām' ātha hal'āyudhaḥ.  
 tatra dattvā bahu dravyaṃ pūjayitvā tathā dvijān  
 upaspṛśya ca tatr' āiva prahr̥ṣṭo musal'āyudhaḥ.  
 tatra dharma|paro hy āsīt Tritaḥ sa su|mahā|tapāḥ.  
 kūpe ca vasatā tena somaḥ pīto mah"ātmanā.  
 tatra c' āinaṃ samutsṛjya bhrātaraḥ jagmatur gr̥hān.  
 tatas tau vai śasāp' ātha Trita brāhmaṇa|sattamaḥ.

JANAMEJAYA uvāca:

- 36.5 Udapānaṃ kathaṃ brahman? kathaṃ ca su|mahā|tapāḥ?  
 patitaḥ kiṃ ca saṃtyakto bhrātṛbhyāṃ dvija|sattama?  
 kūpe kathaṃ ca hitv' āinaṃ bhrātaraḥ jagmatur gr̥hān?  
 kathaṃ ca yājayām āsa? papau somaṃ ca vai katham?  
 etad ācakṣva me brahman śrotavyaṃ yadi manyase.

VAIŚAMPĀYANA uvāca:

- āsan pūrva|yuge rājan munayo bhrātaraḥ trayāḥ:  
 Ekataś ca Dvitaś c' āiva Tritaś c' āditya|saṃnibhāḥ.  
 sarve prajā|pati|samāḥ prajāvantaḥ tath" āiva ca;  
 Brahma|loka|jitāḥ sarve tapasā brahma|vādiṇaḥ.  
 teṣāṃ tu tapasā prīto niyamaṇaḥ damena ca  
 abhavad Gautamo nityaṃ pitā dharma|rataḥ sadā.  
 36.10 sa tu dīrghaṇa kālana teṣāṃ prītim avāpya ca

VAISHAMPÁYANA said:

PLOW-BEARING RAMA then proceeded to the river-site 36.1  
of Udapána, which is associated with glorious Trita, Your Majesty. After giving away numerous possessions there and worshipping twice-born brahmins, the club-weaponed hero sipped the water and was filled with joy.\*

It was at this site that Trita, a man of great austerities, once showed his devotion to righteousness. This great-spirited ascetic drank *soma* juice while in a pit.\* His two brothers had abandoned him there and returned home. Trita, that best of brahmins, then cursed them both.

JANAM-ÉJAYA said:

What of Udapána, brahmin? And what of the great as- 36.5  
cetic? Why did he fall in a pit, best of brahmins, abandoned by his brothers? Why did his brothers leave him there and go home? How did Trita perform a sacrifice? And how did he drink *soma*? Tell me this, brahmin, if you think it is worthy of report.

VAISHAMPÁYANA said:

In a past era, Your Majesty, there lived three ascetics who were brothers: Ékata, Dvita, and Trita.\* All of them were as splendid as the sun and all three had children and were equal to Praja-pati, that lord of creatures. Utterers of sacred speech, they had all won the Brahma world through their austerities.

Their father Gáutama, who always delighted in righteousness, was constantly pleased with them because of their austerity, self-restraint, and discipline. After deriving joy 36.10  
from his sons for a long period of time, illustrious Gáutama

jagāma bhagavān sthānam anurūpam iv' ātmanah.  
rājānas tasya ye hy āsan yājyā rājan mah"ātmanah  
te sarve svargate tasmims tasya putrān apūjayan.  
teṣāṃ tu karmaṇā rājams tathā c' ādhyayanena ca  
Tritaḥ sa śreṣṭhatām prāpa yath" āiv' āsya pitā tathā.  
tathā sarve mahābhāgā munayaḥ puṇya|lakṣaṇāḥ  
apūjayan mahābhāgaṃ yath" āsya pitaraṃ tathā.

kadā cidd hi tato rājan bhrātarāv Ekata|Dvita  
yajñ'ārthaṃ cakratuś cintāṃ tathā vitt'ārthaṃ eva ca.

36.15 tayor buddhiḥ samabhavat Tritaṃ gr̥hya paran|tapa:  
«yājyān sarvān upādāya pratigr̥hya paśūms tataḥ  
somaṃ pāsyaṃmahe hr̥ṣṭāḥ prāpya yajñam mahāphalam.»  
cakruś c' āiva tathā rājan bhrātaras traya eva ca.  
tathā te tu parikramya yājyān sarvān paśūn prati,  
yājayitvā tato yājyān labdhvā tu su|bahūn paśūn  
yajyena karmaṇā tena pratigr̥hya vidhānataḥ

prācīm diśaṃ mah"ātmāna ājagmus te maha"r̥ṣayaḥ.  
Tritas teṣāṃ mahārāja purastād yāti hr̥ṣṭavat  
Ekataś ca Dvitaś c' āiva pṛṣṭhataḥ kālāyan paśūn.  
tayoś cintā samabhad vad dṛṣṭvā paśu|gaṇam mahat:  
«kathaṃ ca syur imā gāva āvābhyāṃ hi vinā Tritam?»

36.20 tāv anyonyaṃ samābhāṣya Ekataś ca Dvitaś ca ha  
yad ūcatur mithaḥ pāpau tan nibodha jan'ēśvara:

«Trito yajñeṣu kuśalas. Trito vedeṣu niṣṭhitaḥ.  
anyās tu bahulā gāvas Tritaḥ samupalapsyate.  
tad āvāṃ sahitaḥ bhūtvā gāḥ prakāya vrajāvahe.  
Trito 'pi gacchatām kāmam āvābhyāṃ vai vinā|kṛtaḥ.»

departed to the state that befitted him. When the great-spirited ascetic had gone to heaven, all the kings who had been Gáutama's sacrificial patrons honored his sons instead. Due to his deeds and study of the Vedas,\* Trita attained foremost importance, just as his father had done. Every illustrious and pure ascetic honored that blessed man, just as they had honored his father.

On one occasion the brothers Ékata and Dvita hatched a plan to perform sacrifices and especially to acquire wealth. Their idea, enemy-tamer, was to grab hold of Trita, acquire 36.15 all his sacrificial patrons, receive animals, and joyfully drink *soma* after attaining a sacrifice of great fruit. And the three brothers did just that, Your Majesty. They visited all the sacrificial patrons in order to acquire animals and, after they had performed sacrifices for their patrons and acquired very many animals, they duly received fees for their sacrifices.

The great-spirited seers then proceeded east. Trita was happily walking in front of them, while Ékata and Dvita were driving the animals behind, great king. When they looked at that great herd of animals, the two brothers had this thought: "What if we were to own these cows without Trita?"

Listen, lord of the people, to what those two wicked 36.20 men, Ékata and Dvita, said to each other as they conversed in secret:

"Trita is skilled in sacrifice. Trita is consummate in the Vedas. Trita will find many other cows. Let us both leave, driving away the cows. Let Trita go where he likes—so long as it is apart from us."

teṣām āgacchatām rātrau pathi|sthānām vṛko 'bhavat.  
 tatra kūpo 'vidüre 'bhūt Sarasvatyās taṭe mahān.  
 atha Trita vṛkaṃ dṛṣṭvā pathi tiṣṭhantam agrataḥ  
 tad|bhayād apasarpan vai tasmin kūpe papāta ha  
 a|gādhe su|mahā|ghore sarva|bhūta|bhayaṃ|kare.

36.25 Tritas tato mahā|rāja kūpa|stho muni|sattamaḥ  
 ārta|nādaṃ tataś cakre. tau tu śuśruvatur munī.  
 taṃ jñātvā patitaṃ kūpe bhrātarāv Ekata|Dvita  
 vṛka|trāsāc ca lobhāc ca samutsṛjya prajagmatuḥ.

bhrātr̥bhyāṃ paśu|lubdhābhyāṃ utsṛṣṭaḥ sa mahā|tapāḥ  
 udapāne tadā rājan nirjale pāṃsu|saṃvṛte  
 Trita ātmānam ālakṣya kūpe vīrut|tr̥ṇ 'āvṛte  
 nimagnaṃ Bharata|śreṣṭha narake duṣ|kṛtī yathā.  
 sa buddhy" āgaṇayat prājño mṛtyor bhīto hy a|soma|paḥ  
 «somaḥ kathaṃ tu pātavya iha|sthena mayā bhavet.»

36.30 sa evam abhiniścīya tasmin kūpe mahā|tapāḥ  
 dadarśa vīrudhaṃ tatra lambamānām yad|ṛcchayā.  
 pāṃsu|graste tataḥ kūpe vicintya salilaṃ muniḥ  
 agnīn saṃkalpayām āsa hotre c' ātmānam eva ca.  
 tatas tām vīrudhaṃ somaṃ saṃkalpya su|mahā|tapāḥ  
 ṛco yajūṃṣi sāmāni manasā cintayan muniḥ.  
 grāvāṇaḥ śarkarāḥ kṛtvā pracakre 'bhiṣavaṃ nṛpa.

While they were walking at night, a wolf appeared before them on the path. There was a large pit nearby on the bank of the Sarásvati. When Trita saw the wolf on the path ahead, he fell in the pit as he ran away in fear. The pit was deep and terrifying and aroused fear in every creature. Finding 36.25 himself in this pit, Trita—that supreme ascetic—cried out in distress. The two other ascetics heard him. But when they realized that Trita had fallen in the pit, Ékata and Dvita abandoned him in their greed and fear of the wolf and continued on their way, even though they were his brothers.

Deserted by his brothers because of their greed for animals, the great ascetic Trita discerned that he had been plunged into a waterless well that was covered with dirt, creepers, and grass, like a sinner plunged into hell, best of Bharatas. Fearing death because he had not drunk *soma*, the wise ascetic applied his mind to consider how he could drink *soma*, situated as he was in that pit. As he reflected 36.30 on the matter, the great ascetic noticed a shrub that happened to be hanging there. The ascetic imagined that there was water in that dust-enveloped hole and conceptualized that there were fires and that he was a *hotri* priest.\* That ascetic of great austerities then conceived of the shrub as a *soma* plant, contemplating as he did so the Rich, Yajush, and Saman verses.\* By transforming grit into *soma*-pressing stones, he extracted *soma* juice, Your Majesty.

ājyaṃ ca salilaṃ cakre bhāgāṃś ca tri|div'āukasām  
somas' ābhiṣavaṃ kṛtvā cakāra vipulaṃ dhvanim.  
sa c' āviśad divaṃ rājan punaḥ|śabdaś Tritasya vai  
samavāpya ca taṃ yajñam yath" |ōktaṃ brahma|vādibhiḥ.

36.35 vartamāne mahā|yajñe Tritasya su|mah" |ātmanaḥ  
āvignaṃ tri|divaṃ sarvaṃ kāraṇaṃ ca na buddhyate.  
tataḥ su|tumulaṃ śabdaṃ śuśrāv' ātha Bṛhaspatiḥ  
śrutvā c' āiv' ābravīt sarvān devān deva|purohitaḥ:

«Tritasya vartate yajñas. tatra gacchāmahe surāḥ.  
sa hi kruddhaḥ sṛjed anyān devān api mahā|tapāḥ.»

tac chrutvā vacanaṃ tasya sahitāḥ sarva|devatāḥ  
prayayus tatra yatr' āsau Trita|yajñāḥ pravartate.  
te tatra gatvā vibudhās taṃ kūpaṃ yatra sa Tritaḥ  
dadṛśus taṃ mah" |ātmānaṃ dīkṣitaṃ yajñā|karmasu.

36.40 dṛṣtvā c' āinaṃ mah" |ātmānaṃ śriyā paramayā yutam  
ūcuś c' āinaṃ mahā|bhāgaṃ: «prāptā bhāg' |ārthino vayam.»

ath' ābravīd ṛṣir devān: «paśyadhvaṃ mām div'āukasaḥ  
asmin pratibhaye kūpe nimagnaṃ naṣṭa|cetasam.»

tatas Trita mahā|rāja bhāgāṃś teṣāṃ yathā|vidhi  
mantra|yuktān samadadat. te ca prītās tad" ābhavan.  
tato yathā|vidhi prāptān bhāgān prāpya div'āukasaḥ  
prīt' |ātmāno dadus tasmai varān yān manas" ēcchati.  
sa tu vavre varaṃ devāṃś: «trātum arhatha mām itaḥ  
yaś c' ēh' ōpasprṣet kūpe sa soma|pa|gatiṃ labhet.»



After transforming the imagined water into clarified butter, he offered the gods their shares, extracted *soma* juice, and then uttered a vast noise. Trita's repeated shout penetrated the heavens after he completed the sacrifice in the manner prescribed by those who utter sacred speech.

The whole of heaven shook during mighty-spirited Trita's great sacrifice but the cause was not realized. Brihas·pati then heard Trita's tremendous shout and, on hearing it, the high priest of the gods said to all the deities: 36.35

"Trita is performing a sacrifice. Let us go to him, gods. For in his wrath the great ascetic might even emit other deities."

Hearing these words, all the gods assembled and traveled to where Trita's sacrifice was being performed. When they approached Trita, the deities saw that the great-spirited ascetic had become initiated into sacrificial rites. Seeing this great-spirited man possessed of the highest glory, they said to the illustrious ascetic: "We have come here to seek our share." 36.40

The seer then said to the gods: "Look, deities, at how I have been plunged into this horrific pit and am out of my wits."

Trita then duly gave them their portions, Your Majesty, which were furnished with mantras. The gods were pleased at this and, after they had received their shares in the proper manner, the gratified deities offered Trita whatever boons his heart desired. This was the boon that Trita asked of the gods: "Save me from this pit. And may whoever sips water from this well attain the state of a *soma* drinker."

- 36.45 tatra c' ōrmimatī rājann utpapāta Sarasvatī.  
 tay" ōtkṣiptaḥ samuttasthau pūjayams tri|div'āukasaḥ.  
 «tath" ēti» c' ōktvā vibudhā jagmū rājan yath"āgatāḥ  
 Tritas c' ābhyagamat prītaḥ svam eva nilayaṃ tadā.  
 kruddhas tu sa samāsādyā tāv ṛṣī bhrātaraū tadā  
 uvāca paruṣaṃ vākyaṃ śasāpa ca mahā|tapāḥ:  
 «paśu|lubdhau yuvāṃ yasmān mām utsṛjya pradhāvitau  
 tasmād vṛk'ākṛtī raudrau daṃṣṭriṇāv abhitaś carau  
 bhavitārau mayā śaptau pāpen' ānena karmaṇā  
 prasavaś c' āiva yuvayor golāṅgūlā'rḷkṣa|vānarāḥ!»
- 36.50 ity uktena tadā tena kṣaṇād eva viśāṃ pate  
 tathā|bhūtāv adṛśyetāṃ vacanāt satya|vādinaḥ.  
 tatr' āpy a|mita|vikrāntaḥ sprṣtvā toyaṃ hal'āyudhaḥ  
 dattvā ca vividhān dāyān pūjayitvā ca vai dvijān,  
 Udapānaṃ ca taṃ vīkṣya praśasya ca punaḥ punaḥ,  
 nadī|gatam a|dīn'ātmā prāpto Vinaśanaṃ tadā.

## VAIŚAMPĀYANA UVĀCA:

- 37.1 TATO VINAŚANAṃ rājañ jagām' ātha hal'āyudhaḥ  
 Śūdr'|Ābhīrān prati dveṣād yatra naṣṭā Sarasvatī.  
 tasmāt tu ṛṣayo nityaṃ prāhur Vinaśan' ēti ha.  
 yatr' āpy upasprṣya Balāḥ Sarasvatyāṃ mahā|balaḥ  
 Subhūmikaṃ tato 'gacchat Sarasvatyās taṭe vare.  
 tatra c' āpsarasaḥ śubhrā nitya|kālam a|tandritāḥ  
 krīḍābhir vimalābhiś ca krīḍanti vimal'|ānanāḥ.  
 tatra devāḥ sa|gandharvā māsi māsi jan'|ēśvara

Billowing with water, Sarásvati then welled up in the pit, 36.45  
Your Majesty. Lifted by Sarásvati, Trita rose up, worshipping  
the gods. The gods agreed to Trita's request and then left  
the same way they had come, while Trita joyfully returned  
to his own abode, Your Majesty.

When the great ascetic encountered his brothers, he uttered violent words and furiously cursed the seers, saying: "Because you abandoned me and ran away out of your greed for animals, I will curse you for your criminal act and you will wander around everywhere in the form of fierce wolves with fangs, and your offspring will be monkeys, bears, and apes!"

As soon as he spoke, the brothers took on this form as a 36.50  
result of the truth-speaker's words, lord of the people.

Plow-bearing Bala-deva—whose courage is boundless—then sipped the water at that site, gave diverse gifts, and worshipped brahmins. After he had seen Udapána and praised it again and again, the spirited hero moved on to the river-site of Vínashana.

VAISHAMPÁYANA said:

Plow-bearing Bala-deva then traveled to Vínashana, 37.1  
Your Majesty, where Sarásvati disappeared out of her hatred for the shudras and Abhíras.\* It is for this reason that seers always call it Vínashana ("Disappearance").

After mighty Bala had sipped the water at this site on the Sarásvati, he went to Subhúmika, which is on Sarásvati's fine bank. There beautiful nymphs with unblemished faces constantly play pure sports without fatigue. Gods and *gandhárvas* go every month to that sacred site, which is

abhiḡacchanti tat tīrthaṃ puṇyaṃ brāhmaṇa|sevitam.

37.5 tatr' ādṛśyanta gandharvās tath" āiv' āpsarasām gaṇāḥ  
sametya sahitā rājan yathā|prāptaṃ yathā|sukham.  
tatra modanti devās ca pitaraś ca sa|vīrudhaḥ  
puṇyaiḥ puṣpaiḥ sadā divyaiḥ kīryamāṇāḥ punaḥ punaḥ.  
ākṛīḍa|bhūmiḥ sā rājaṃs tāsām apsarasām śubhā  
«Subhūmik" ēti» vikhyātā Sarasvatyās taṭe vare.

tatra snātvā ca dattvā ca vasu viprāya Mādhavaḥ  
śrutvā gītaṃ ca tad divyaṃ vāditrāṇām ca niḥsvanam,  
chāyās ca vipulā dṛṣṭvā deva|gandharva|rakṣasām  
gandharvāṇām tatas tīrthaṃ āgacchad Rohiṇi|sutaḥ.

37.10 Viśvāvasu|mukhās tatra gandharvās tapas" ānvitāḥ  
nṛtya|vāditra|gītaṃ ca kurvanti su|mano|ramam.  
tatra dattvā hala|dharo viprebhyo vividhaṃ vasu  
aj'|āvikaṃ go|khar'|ôṣṭraṃ su|varṇaṃ rajataṃ tathā,  
bhojayitvā dvijān kāmaiḥ saṃtarpya ca mahā|dhanaiḥ  
prayayau sahito vipraiḥ stūyamānaś ca Mādhavaḥ.

tasmād gandharva|tīrthāc ca mahā|bāhur arin|damaḥ  
Gargasroto mahā|tīrthaṃ ājagām' āika|kuṇḍalī.  
tatra Gargeṇa vṛddhena tapasā bhāvit'|ātmanā  
kāla|jñāna|gatiś c' āiva jyotiṣām ca vyatikramaḥ,

37.15 utpātā dāruṇās c' āiva śubhās ca Janamejaya  
Sarasvatyāḥ śubhe tīrthe viditā vai mah"|ātmanā.  
tasya nāmnā ca tat tīrthaṃ «Gargasrota iti» smṛtam.

holy and frequented by brahmins, lord of the people. At 37.5  
 this site one can see *gandhárvas* and troops of nymphs who  
 have gathered together, enjoying each other's company as  
 they find it, Your Majesty. Gods and ancestors rejoice at  
 this site surrounded by plants and are continuously sprin-  
 kled again and again by divine and auspicious flowers. This  
 beautiful spot, where nymphs play sport on the fine bank  
 of the Sarásvati, is known as Subhúmika.

After the Mádhava had bathed at this site, given wealth to  
 a brahmin, listened to divine song and music, and seen the  
 vast shadows of gods, *gandhárvas*, and *rákshasas*, the son of  
 Róhini proceeded to the *tirtha* of the *gandhárvas*.<sup>\*</sup> There, 37.10  
*gandhárvas* who are headed by Vishva-vasu and invested  
 with ascetic power perform dance, music and song that  
 fill the mind with great delight. After the plow-bearer had  
 given away diverse objects to brahmins, including goats,  
 sheep, cows, mules, camels, gold and silver, and after he had  
 gratified twice-born men with objects of desire and satisfied  
 them with great wealth, the Mádhava continued on his way,  
 praised by the brahmins who accompanied him.

That mighty-armed enemy-tamer, who wears only one  
 earring, then left the *tirtha* of the *gandhárvas* for the great  
 site of Garga-srotas. It was at this auspicious site on the 37.15  
 Sarásvati that the elderly great-spirited ascetic called Garga,  
 whose soul had been purified by asceticism, once attained  
 knowledge of Time and its course, the movement of the  
 stars, and auspicious and inauspicious omens, Janam-éjaya.  
 It is because of his name that the site is remembered as  
 Garga-srotas ("The Stream of Garga").

tatra Gargaṃ mahā|bhāgam ṛṣayaḥ su|vratā nṛpa  
upāsāṃ cakrire nityaṃ kālā|jñānaṃ prati prabho.  
tatra gatvā mahā|rāja Balāḥ śvet'ānulepanaḥ  
vidhivadd hi dhanāṃ dattvā munīnāṃ bhāvit'ātmanām  
ucc'āvacāṃs tathā bhakṣyān viprebhyo vipradāya saḥ  
nīla|vāsās tad" āgacchac Chaṅkha|tīrthaṃ mahā|yaśāḥ.

tatr' āpaśyan mahā|śaṅkhaṃ mahā|Merum iv' ōcchritam  
śveta|parvata|saṃkāśam ṛṣi|saṅghair niṣevitam  
Sarasvatyās taṭe jātāṃ nagaṃ tāla|dhvajo balī.

37.20 yakṣā vidyā|dharās c' āiva rākṣasās c' ā|mit'ā|ujasaḥ  
piśācās c' ā|mita|balā yatra siddhāḥ sahasraśaḥ,  
te sarve hy aśanaṃ tyaktvā phalaṃ tasya vanas|pateḥ  
vratais ca niyamais c' āiva kāle kāle sma bhuñjate.  
prāptaḥ ca niyamaḥ tair vicarantaḥ pṛthak pṛthak  
a|dr̥śyamānā manuḥjair vyacaran puruṣa'|r̥ṣabha.  
evaṃ khyāto nara|vyāghra loke 'smin sa vanas|patih  
tatas tīrthaṃ Sarasvatyāḥ pāvanaṃ loka|viśrutam.

tasmimś ca Yadu|śārdūlo dattvā tīrthe payasvinīḥ  
tāmṛ'|āyāsāni bhāṇḍāni vastrāṇi vividhāni ca,  
37.25 pūjayitvā dvijāmś c' āiva pūjitaś ca tapo|dhanaiḥ  
puṇyaṃ Dvaitavanaṃ rājann ājagāma ha|āyudhaḥ.  
tatra gatvā munīn dr̥ṣṭvā nānā|veṣa|dharān Balāḥ  
āplutya salile c' āpi pūjayām āsa vai dvijan.  
tath" āiva dattvā viprebhyaḥ paribhogān su|puṣkalān  
tataḥ prāyād Balo rājan dakṣiṇena Sarasvatīm.

Seers of virtuous vows constantly attended illustrious Garga at this site in order to attain knowledge of Time, my lord. Smeared with white ointment, glorious Bala went to that *tirtha*, great king, and duly gave wealth to pure ascetics and various foods to brahmins. After that, he arrived at the sacred site of Shankha, dressed in his blue robes.

There the mighty palm-bannered hero saw the great *shankha* tree that grows on the bank of the Sarásvati. Tall as great Meru and resembling a white mountain, it was frequented by crowds of seers. *Yakshas*, *vidya-dharas*, *rákshasas* 37.20 of boundless strength, *pisháchas* of limitless power, and *siddhas* in their thousands all followed vows and observances and ate the tree's fruit at various prescribed times, having given up their normal food.\* Unseen by humans, they moved about separately, wandering around in the performance of their various observances, bull among men. This tree is thus celebrated in the world, tiger-like man, and it is because of it that this pure *tirtha* on the Sarásvati is renowned throughout the world.

When that tiger of the Yadus had given milk cows at this *tirtha*, as well as copper and iron vessels and various kinds of clothes, and when he had honored brahmins and 37.25 been honored by ascetics who were rich in austerities, plow-weaponed Rama arrived at the holy site of Dvaita-vana, Your Majesty. Arriving there, Bala saw ascetics wearing various kinds of robes and, after bathing in the water, he worshipped twice-born men. When he had given away numerous objects of enjoyment to brahmins, he proceeded along the southern bank of the Sarásvati, Your Majesty.

gatvā c' āivam mahā|bāhur n' ātidūre mahā|yaśāḥ  
dharm'|ātmā Nāgadhanvānam tīrtham āgamad Acyutaḥ,  
yatra pannaga|rājasya Vāsukeḥ sanniveśanam  
mahā|dyuter mahā|rāja bahubhiḥ pannagair vṛtam  
ṛṣiṇām hi sahasrāṇi tatra nityam catur|daśa.

37.30 yatra devaḥ samāgamyā Vāsukim pannag'|ōttamam  
sarva|pannaga|rājānam abhyaśiṅcan yathā|vidhi  
pannagebhyo bhayaṁ tatra vidyate na sma Paurava.

tatr' āpi vidhivad dattvā viprebhyo ratna|sañcayān  
prāyāt prācīm diśam tatra tatra tīrthāny anekasāḥ  
sahasra|śata|saṅkhyāni prathitāni pade pade.  
āplutya tatra tīrtheṣu yath'"|ōktaṁ tatra ca' ṛṣibhiḥ  
kr̥tv" ōpavāsa|niyamam dattvā dānāni sarvasāḥ,  
abhivādya munīms tān vai tatra tīrtha|nivāsinaḥ  
uddiṣṭa|mārgaḥ prayayau yatra bhūyaḥ Sarasvatī  
prāṇmukhaṁ vai nivavr̥te vṛṣṭir vāta|hatā yathā  
ṛṣiṇām Naimiṣeyāṇām avekṣ'"|ārthaṁ mah'"|ātmanām.

37.35 nivṛttāṁ tāṁ saric|chreṣṭhām tatra dṛṣṭvā tu lāṅgalī  
babhūva vismito rājan Balah śvet'|ānulepanaḥ.

JANAMEJAYA uvāca:

kasmāt Sarasvatī brahman nivṛttā prāṇmukhī|bhavat?  
vyākhyātam etad icchāmi sarvam adhvaryu|sattama.  
kasmimś cit kāraṇa tatra vismito Yadu|nandanah?  
nivṛttā hetunā kena katham eva sarid|varā?



After not too far a journey, glorious and righteous mighty-armed Áchyuta then arrived at the *tirtha* of Naga-dhánvana. Fourteen thousand ascetics constantly dwell at this site where Vāsuki, the king of the snakes, resides, possessing great splendor and surrounded by many serpents, Your Majesty. There is no fear of snakes in this place, descendant of Puru. For it was here that the gods once gathered and duly consecrated Vāsuki, that excellent serpent, as king of all snakes. 37.30

After duly giving piles of gems to brahmins, Rama then proceeded east, where there are several hundreds and thousands of *tirthas* scattered extensively in different places. When he had bathed in those sites and taken a vow of fasting in the manner prescribed by seers, he gave away gifts on all sides. After greeting the ascetics who dwelled at these *tirthas*, he set out once more along the route that had been described to him. Desiring to see the great-spirited ascetics of the Náimisha forest, he traveled to where the Sarásvati bends east, just as rain bends when it is pounded by the wind. Smeared with white paste, plow-bearing Bala became filled with wonder when he saw the supreme river bend at this spot, Your Majesty. 37.35

JANAM-ÉJAYA said:

Why did Sarásvati turn east, Your Majesty? I yearn to have all this explained, best of *adhváryu* priests.\* Why did that delight of the Yadus feel wonder at that spot? Why and how did that best of rivers bend?

VAISAMPĀYANA uvāca:

pūrvam Kṛta|yuge rājan Naimiṣeyās tapasvinaḥ  
vartamāne su|vipule satre dvādaśa|vārṣike  
ṛṣayo bahavo rājams tat satram abhipedire.  
uṣitvā ca mahā|bhāgās tasmin satre yathā|vidhi  
nivr̥tte Naimiṣeye vai satre dvādaśa|vārṣike  
ājagmur ṛṣayas tatra bahavas tīrtha|kāraṇāt.  
37-40 ṛṣiṇām bahulatvāt tu Sarasvatyā viśām pate  
tīrthāni nagarāyante kūle vai dakṣiṇe tadā.

Samantapañcakaṃ yāvat tāvat te dvija|sattamāḥ  
tīrtha|lobhān nara|vyāghra nadyās tīraṃ samāśritāḥ.  
juhvatām tatra teṣām tu munīnām bhāvit'|ātmanām  
svādhyāyen' ātimahatā babhūvuḥ pūrītā diśaḥ.  
agnihotrais tatas teṣām kriyamānair mah'ātmanām  
asobhata saric|chreṣṭhā dīpyamānaiḥ samantataḥ.

Vāḷakhilyā mahā|rāja Aśmakuṭṭās ca tāpasāḥ  
Dantolūkhalinaś c' ānye Prasaṅkhyānās tathā pare,  
37-45 vāyu|bhakṣā jal'|āhārāḥ parṇa|bhakṣāś ca tāpasāḥ  
nānā|niyama|yuktāś ca tathā sthaṇḍila|śāyinaḥ,  
āsan vai munayas tatra Sarasvatyāḥ samīpataḥ  
śobhayantaḥ saric|chreṣṭhām Gaṅgām iva div'|āukasāḥ.  
śataśaś ca samāpetur ṛṣayaḥ satra|yajīnaḥ  
te 'vakāśam na dadṛśuḥ Sarasvatyā mahā|vratāḥ.  
tato yajñ'|ōpavītais te tat tīrtham nirmimāya vai  
juhuvuś c' āgnihotrāmś ca cakruś ca vividhāḥ kriyāḥ.

VAISHAMPÁYANA said:

In the past, Your Majesty, during the Krita era, many ascetic seers in the Náimisha forest attended a huge twelve-year Sattrā sacrifice.\* When these illustrious seers had attended the sacrifice in the proper manner and the twelve-year Sattrā ritual in the Náimisha forest had finished, many of the ascetics returned on a *tirtha* pilgrimage. Because of the large number of seers, the *tirthas* on the southern bank of the Sarásvati looked like cities, lord of the people. 37.40

In their greed for the sacred sites, those supreme brahmins occupied the bank of the river as far as Samánta-páñchaka, tiger among men. The directions became filled with the abundant recitations of the purified ascetics as they offered oblations there. That supreme river glowed on all sides with the blazing Agni-hotra\* sacrifices of these great-spirited ascetics.

Valakhílyas\* and Ashma-kutta ascetics, Dantolúkhalins and Prasankhyánas, ascetics who eat the wind, ascetics who live off water, and ascetics who eat leaves, ascetics who practice various forms of discipline and ascetics who lie on the bare ground—all these resided in the vicinity of Sarásvati, adorning that best of rivers, just as deities adorn the Ganga. Hundreds of seers gathered there—men of great vows capable of performing the Sattrā sacrifice—but they could not find enough room on the Sarásvati. Measuring out their particular *tirtha* with their sacrificial threads, they performed Agni-hotra sacrifices and various different rituals. 37.45

tatas tam ṛṣi|saṅghātaṃ nirāśaṃ cintay” ānvitam  
darśayām āsa rāj’|ēndra teṣām arthe Sarasvatī.

37.50 tataḥ kuñjān bahūn kṛtvā sā nivṛttā sarid|varā  
ṛṣiṇām puṇya|tapasām kārūṇyāj Janamejaya.  
tato nivṛtya rāj’|ēndra teṣām arthe Sarasvatī  
bhūyaḥ pratīcy|abhimukhī prasusrāva sarid|varā.  
«a|mogh’|āgamanam kṛtvā teṣām bhūyo vrajāmy aham»  
ity adbhutaṃ mahac cakre tadā rājan mahā|nadī.

evaṃ sa kuñjo rājan vai Naimiṣīya iti smṛtaḥ.  
Kuru|śreṣṭha Kurukṣetre kuruṣva mahatīm kriyām.

tatra kuñjān bahūn dṛṣṭvā nivṛttām ca Sarasvatīm  
babhūva vismayas tatra Rāmasy’ ātha mah”|ātmanah.

37.55 upaspr̥śya tu tatr’ āpi  
vidhivad Yadu|nandanah  
dattvā dāyān dvi|jātibhyo  
bhāṇḍāni vividhāni ca  
bhakṣyaṃ bhojyaṃ ca vividhaṃ  
brāhmaṇebhyaḥ pradāya ca,

tataḥ prāyād Balo rājan pūjyamāno dvi|jātibhiḥ  
Sarasvatī|tīrtha|varam nānā|dvi|gaṇ’|āyutam,  
badar’|ēṅguda|kāśmarya|plakṣ’|āśvattha|bibhītakaiḥ  
kaṅkolais ca palāśais ca karīraiḥ pīlubhis tathā,  
Sarasvatī|tīrtha|ruhais tarubhir vividhais tathā  
karūṣaka|varais c’ āiva bilvair āmrātakais tathā,  
atimukta|kaṣaṇḍais ca pārijātais ca śobhitam  
kadalī|vana|bhūyiṣṭham dṛṣṭi|kāntam mano|haram,

37.60 vāyva|ambu|phala|parṇ’|ādair Dantolūkhalikair api  
tath” Āsmakuṭṭair Vāneyair munibhir bahubhir vṛtam,  
svādhyāya|ghoṣa|saṃghuṣṭam mrga|yūtha|śat’|ākulam

Out of concern for the ascetics, Sarásvati appeared before that crowd of seers, which was desperate and filled with worry. Creating many abodes, that fine river turned her course out of compassion for those seers of pure austerities, Janam-éjaya. After Sarásvati had turned her course for the ascetics, the supreme river again flowed west. Thinking, "I will continue on my way after I have ensured that these ascetics have not arrived in vain," the great river performed this great wonder. 37.50

In this way, this site became remembered as Naimishíya. Perform a great sacrifice at Kuru-kshetra, best of Kurus!

Great-spirited Rama became filled with wonder when he saw the many abodes and how Sarásvati had turned her course. That delight of the Yadus sipped the water there in the prescribed manner, gave gifts and various goods to twice-born men, and offered food and various edibles to brahmins. 37.55

Honored by brahmins, Bala then proceeded to an excellent *tirtha* on the Sarásvati that was full of diverse crowds of brahmins. Captivating and lovely to see, it abounded with *kádali* groves and was adorned with *bádara*, *ínguda*, *kashmárya*, *plaksha*, *ashváttha* and *bibhítaka* trees, as well as *kankólas*, *paláshas*, *karíras*, *pilus* and various trees that grow at the *tirthas* of the Sarásvati, and also fine *karúshakas*, *bilvas*, *amrátakas*, *atimúktas*, *kashándas*, and *parijátas*. It teemed with crowds of ascetics who eat only wind, water, fruits, or leaves, and with Dantolúkhalka, Ashma-kutta, and Vanéya ascetics. Echoing with the hum of recitations and abounding with hundreds of herds of wild animals, it 37.60

ahiṃsrair dharma|paramair nṛbhir atyartha|sevitam.

Saptasārasvatam tīrtham ājagāma hal'|āyudhaḥ  
yatra Mañkaṇakaḥ siddhas tapas tepe mahā|muniḥ.

JANAMEJAYA uvāca:

- 38.1 SAPTASĀRASVATAM kasmāt? kaś ca Mañkaṇako muniḥ?  
katham siddhaḥ sa bhagavān? kaś c' āsya niyamo 'bhavat?  
kasya vaṃśe samutpannaḥ? kiṃ c' ādhītaṃ dvij'|ōttama?  
etad icchāmy aham śrotuṃ vidhivad dvija|sattama.

VAISĀMPĀYANA uvāca:

rājan sapta Sarasvatyo yābhir vyāptam idaṃ jagat.  
āhūtā balavadbhir hi tatra tatra Sarasvatī:  
Suprabhā Kāñcanākṣī ca Viśālā ca Manoramā  
Sarasvatī c' Āughavatī Sureṇur Vimalodakā.

- 38.5 pitāmahasya mahato vartamāne mahā|makhe  
vitate yajña|vāṇe ca saṃsiddheṣu dvij|jātiṣu,  
puṇy'|āha|ghoṣair vimalair vedānām ninadais tathā  
deveṣu c' āiva vyagreṣu tasmin yajña|vidhau tadā,  
tatra c' āiva mahā|rāja dīkṣite prapitāmahe  
yajatas tasya satreṇa sarva|kāma|saṃrddhinā,  
manasā cintitā hy arthā dharm'|ārtha|kuśalais tadā  
upatiṣṭhanti rāj'|ēndra dvij|jātīṃs tatra tatra ha.  
jaguś ca tatra gandharvā nanṛtuś c' āpsaro|gaṇāḥ  
vāditrāṇi ca divyāni vādayām āsur añjasā.  
38.10 tasya yajñasya saṃpattyā tutuṣur devatā api  
vismayaṃ paramaṃ jagmuḥ kim u mānuṣa|yonayah?

was full of men who practiced non-violence and who were devoted to righteousness.

Plow-weaponed Rama thus arrived at the *tirtha* of Saptasarásvata. It was at this site that the great perfected ascetic Mánkanaka once practiced austerities.

JANAM-ÉJAYA said:

WHY WAS THIS place called Saptasarásvata? Who was the 38.1  
seer Mánkanaka? How did that illustrious ascetic become  
perfected? What were his disciplines? In whose lineage was  
he born? What did he study, supreme brahmin? I yearn to  
hear a proper explanation of this, best of brahmins.

VAISHAMPÁYANA said:

There are, Your Majesty, seven Sarásvatis by which this  
world is covered. For the mighty have summoned Sarásvati  
in various places. They are: Súrabha, Kanchanákshi, Vi-  
shála, Mano-rama, the Sarásvati called Óghavati, Surénu,  
and Vimalódaka.

The great Grandfather once performed a large sacrifice. 38.5  
A sacrificial area was prepared and brahmins were grati-  
fied. Gods became focused on the ritual, influenced by the  
recitations of the Vedas and by pure sounds proclaiming an  
auspicious day. The Grandfather became initiated into the  
ritual and, as a result of performing this sacrifice that fulfills  
all desires, brahmins here and there—who were skilled in  
righteousness and benefit—attained whatever their minds  
conceived. *Gandhárvas* sang songs and troops of nymphs  
danced and spontaneously played divine instruments. Even 38.10  
the gods felt great wonder and were satisfied by the bounty  
of that sacrifice, how much more humans?

vartamāne tathā yajñe Puṣkara|sthe pitāmahe  
 abruvann ṛṣayo: «rājan n' āyaṃ yajño mahā|guṇaḥ  
 na dṛṣyate saric|chreṣṭhā yasmād iha Sarasvatī.»  
 tac chrutvā bhagavān prītaḥ sasmār' ātha Sarasvatīm.  
 pitāmahena yajatā āhūtā Puṣkareṣu vai  
 Suprabhā nāma rāj'|ēndra nāmnā tatra Sarasvatī.  
 tāṃ dṛṣṭvā munayas tuṣṭā vega|yuktāṃ Sarasvatīm  
 pitāmahaṃ mānayantīm kratuṃ te bahu menire.  
 evam eṣā saric|chreṣṭhā Puṣkareṣu Sarasvatī  
 pitāmah'|ārthaṃ saṃbhūtā tuṣṭy|arthaṃ ca manīṣiṇām.

38.15 Naimiṣe munayo rājan samāgamyā samāsate.  
 tatra citrāḥ kathā hy āsan vedaṃ prati jan'|ēśvara,  
 yatra te munayo hy āsan nānā|svādhyāya|vedinaḥ.  
 te samāgamyā munayaḥ sasmarur vai Sarasvatīm.  
 sā tu dhyātā mahā|rāja ṛṣibhiḥ satra|yājibhiḥ  
 samāgatānāṃ rāj'|ēndra sahāy'|ārthaṃ mah'"ātmanām  
 ājagāma mahā|bhāgā tatra puṇyā Sarasvatī.  
 Naimiṣe Kāñcanākṣī tu munīnāṃ satra|yājīnām  
 āgatā saritāṃ śreṣṭhā tatra Bhārata pūjitā.

Gayasya yajamānasya Gayeṣv eva mahā|kratum  
 āhūtā saritāṃ śreṣṭhā Gaya|yajñe Sarasvatī.

38.20 Viśālāṃ tu Gayeṣv āhur ṛṣayaḥ saṃśīta|vratāḥ  
 sarit sā Himavat|pārśvāt prasrutā śighra|gāminī.



When the Grandfather was performing this sacrifice at Púshkara, some seers said to him: "Your Majesty, this sacrifice cannot be of great distinction, for the supreme river Sarásvati is not seen in this place." Hearing this, the Lord joyfully brought Sarásvati to mind. Summoned to Púshkara by the sacrificing Grandfather, Sarásvati was given the name Súprabha at that spot, king of kings. The ascetics were delighted when they saw Sarásvati swiftly honoring the Grandfather and they esteemed his sacrifice highly. In this way, Sarásvati, that best of rivers, appeared at Púshkara for the sake of the Grandfather and in order to please the wise.

On another occasion some ascetics once gathered and sat 38.15 together in Náimisha, Your Majesty. There they had varied discussions about the Vedas, lord of the people, for they were knowledgeable in various studies. After they had assembled, they brought Sarásvati to mind. Reflected upon by the sacrificing seers, auspicious and illustrious Sarásvati arrived at the site in order to assist the great-spirited men who had gathered there, king of kings. In this way Kanchanákshi, that best of rivers, arose at this site in Náimisha, worshipped by the sacrificing ascetics, descendant of Bharata.

Sarásvati, that best of rivers, was also summoned to Gaya's sacrifice when he was performing a great ritual in the region of the Gayas. Seers of firm vows gave the name Vishála to the 38.20 river at Gaya, which flows rapidly down from the Hímavat slopes.

Auddālakes tathā yajñe yajatas tasya Bhārata  
samete sarvataḥ sphīte munīnām maṇḍale tadā,  
uttare Kosalā|bhāge puṇye rājan mah”|ātmanah  
Uddālakena yajatā pūrvam dhyātā Sarasvatī.  
ājagāma saric|chreṣṭhā taṁ deśam muni|kāraṇāt  
pūjyamānā muni|gaṇair valkal’|ājina|saṁvṛtaiḥ  
«Manoram” ēti» vikhyātā sā hi tair manasā kṛtā.

Kuroś ca yajamānasya Kurukṣetre mah”|ātmanah  
ājagāma mahā|bhāgā saric|chreṣṭhā Sarasvatī.

38.25 Oghavaty api rāj’|ēndra Vasiṣṭhena mah”|ātmanā  
samāhūtā Kurukṣetre divya|toyā Sarasvatī.

Dakṣeṇa yajatā c’ āpi Gaṅgā|dvāre Sarasvatī  
Sureṇur iti vikhyātā prasrutā śīghra|gāminī.  
Vimalodā bhagavatī Brahmanā yajatā punaḥ  
samāhūtā yayau tatra puṇye Haimavate girau.

ekī|bhūtās tatas tās tu tasmimś tīrthe samāgatāḥ  
Saptasārasvataṁ tīrthaṁ tatas tu prathitaṁ bhuvī.  
iti sapta Sarasvatyo nāmataḥ parikīrtitāḥ  
Saptasārasvataṁ c’ āiva tīrthaṁ puṇyam tathā smṛtam.

38.30 śṛṇu Mañkaṇakasy’ āpi kaumāra|brahmacāriṇaḥ  
āpagām avagāḍhasya rājan prakrīḍitaṁ mahat.

In bygone days, descendant of Bharata, when Auddálaki was performing a sacrifice and a swelling circle of ascetics had gathered on all sides, Sarásvati was also reflected on by Uddálaka as he sacrificed in the auspicious northern area of Kósala.\* Worshipped by groups of sages clothed in bark and deer-skin, that supreme river came to the site because of those ascetics. She became known as Mano·rama (“Delighter of the Mind”) because the ascetics produced her with their minds.

Illustrious Sarásvati, that best of rivers, also appeared at Kuru-kshetra when great-spirited Kuru was performing a sacrifice there. Flowing with divine waters, Sarásvati was summoned to Kuru-kshetra by great-spirited Vasíshtha in the form of Óghavati, Your Majesty. 38.25

At the mouth of the Ganga, swift-flowing Sarásvati was also given the name Surénu by Daksha while he was performing a sacrifice. Furthermore, Sarásvati also arrived at the holy Hínavat mountain in the form of divine Vimalóda when she was summoned by Brahma while he was performing a sacrifice.

These seven rivers become one at this *tirtha*, and so the site is renowned on earth as Sapta-sarásvata (“The Site of the Seven Sarásvatis”). These are the rivers proclaimed as the seven Sarásvatis and it is thus that the auspicious *tirtha* is remembered as Sapta-sarásvata.

Listen now, Your Majesty, to the great sport of the young ascetic Mánkanaka when he plunged into this river. 38.30

dr̥ṣṭvā yad|ṛcchayā tatra striyam ambhasi Bhārata  
 snāyantīm rucir'āpāṅgīm dig|vāsasam a|ninditām  
 Sarasvatyām mahā|rāja caskande vīryam ambhasi.  
 tad retaḥ sa tu jagrāha kalaśe vai mahā|tapāḥ  
 saptadhā pravibhāgaṃ tu kalaśa|sthāṃ jagāma ha.  
 tatra' rṣayaḥ sapta jātā jajñire Marutām gaṇāḥ:  
 Vāyuvego Vāyubalo Vāyuhā Vāyumaṇḍalaḥ  
 Vāyujvālo Vāyureta Vāyucakraś ca vīryavān.  
 evam ete samutpannā Marutām janayiṣṇavaḥ.

38.35 idam atyadbhutaṃ rājan śṛṇv āścaryataraṃ bhuvī  
 maha"rṣeś caritaṃ yādṛk triṣu lokeṣu viśrutam.

purā Mañkaṇakaḥ siddhaḥ kuś'āgreṇ' ēti naḥ śrutam  
 kṣataḥ kila kare rājams tasya śāka|raso 'śravat.  
 sa vai śāka|rasaṃ dr̥ṣṭvā harṣ'āviṣṭaḥ pranṛttavān.  
 tatas tasmin pranṛtte vai sthāvaram jaṅgamaṃ ca yat  
 pranṛttam ubhayaṃ vīra tejasā tasya mohitam.

Brahm'ādibhiḥ surai rājan rṣibhiś ca tapo|dhanaiḥ  
 vijñapto vai Mahādeva rṣer arthe nar'ādhipa:  
 «n' āyaṃ nṛtyed yathā deva tathā tvaṃ kartum arhasi.»  
 tato devo munim dr̥ṣṭvā harṣ'āviṣṭam atīva ha  
 surāṇaṃ hita|kāma'ārthaṃ Mahādevo 'bhyabhāṣata:

38.40 «bho! bho! brāhmaṇa dharmajñā!

kim|arthaṃ nṛtyate bhavān?  
 harṣa|sthānaṃ kim|arthaṃ ca  
 taṁ' ēdam adhikaṃ mune  
 tapasvino dharm|pathe sthitasya dvija|sattama?»

By chance, descendant of Bharata, Mánkanaka once saw a beautiful-eyed woman bathing in the water, naked and blameless, and his vital seed leaped into the Sarásvati, great king. That man of great austerities put the seed in a jar and the seed became divided into seven parts. From these parts seven ascetics were born, who then generated the troops of the Maruts. They were called: Vayu-vega, Vayu-bala, Váyuhan, Vayu-mándala, Vayu-jvala, Vayu-retas, and mighty Vayu-chakra. It was in this way that the creators of the Maruts were born.

Listen, Your Majesty, to an even more amazing and wondrous deed that was performed by the great ascetic on this earth and is renowned throughout the three worlds. 38.35

It is said that, in bygone times, the perfected ascetic Mánkanaka became wounded in his hand by the tip of a blade of *kusha* grass and that vegetable juice flowed from his hand. On seeing the vegetable juice, Mánkanaka became filled with joy and danced. When he danced, O hero, both moving and unmoving creatures also danced, intoxicated by the ascetic's power.

Gods led by Brahma and seers rich in austerities then informed Maha-deva of the ascetic's deed, lord of men, saying: "Please make this ascetic stop dancing, O god." When divine Maha-deva saw the ascetic so excessively possessed by joy, he addressed him in order to benefit the gods, saying:

"You! You! Brahmin who knows what is right! Why are you dancing? What is the purpose of this excessive joy, sage and best of brahmins? You are an ascetic established on the path of righteousness!" 38.40

ṚṢIR uvāca:

«kiṃ na paśyasi me brahman karāc chāka|rasaṃ srutam?  
yaṃ dṛṣṭvā saṃpranṛtto vai harṣeṇa mahatā vibho.»

taṃ prahasy' ābravīd devo muniṃ rāgeṇa mohitam:

«ahaṃ na vismayam vipra gacchām' iti. prapaśya mām!»  
evam uktvā muni|śreṣṭhaṃ Mahā|devena dhīmatā  
aṅguly|agreṇa rāj'|ēndra sv'|āṅguṣṭhas tādīto 'bhavat.  
tato bhasma kṣatād rājan nirgataṃ hima|saṃnibham.  
tad dṛṣṭvā vrīḍito rājan sa muniḥ pādayor gataḥ.  
mene devaṃ Mahādevam idaṃ c' ōvāca vismitaḥ:

38.45 «n' ānyaṃ devād ahaṃ manye Rudrāt parataraṃ mahat!  
sur'|āsurasya jagato gatis tvam asi sūla|dhṛt.  
tvayā sṛṣṭam idaṃ viśvaṃ vadant' iha manīṣiṇaḥ.  
tvām eva sarvaṃ viśati punar eva yuga|kṣaye.  
devair api na śakyas tvam parijñātum kuto mayā!  
tvayi sarve sma dṛśyante bhāvā ye jagati sthitāḥ!  
tvām upāsanta vara|daṃ devā Brahm'|ādayo 'n|agha!  
sarvas tvam asi devānāṃ kartā kārayitā ca ha.  
tvat|prasādāt surāḥ sarve modant' iḥ' ā|kuto|bhayaḥ.»

evam stutvā Mahā|devaṃ sa ṛṣiḥ praṇato 'bhavat:

«yad idaṃ cāpalaṃ deva kṛtam etat smay'|ādikam  
tataḥ prasādayāmi tvām tapo me na kṣared iti.»

THE SEER said:

"Do you not see, brahmin,\* how vegetable juice flows from my hand? When I saw it, I danced with great joy, my lord."

With a laugh, the god then replied to that ascetic who was confounded by emotion:

"I am not amazed at this, brahmin. Look at me!" Saying these words to the supreme ascetic, wise Maha-deva struck his thumb with the tip of his fingernail and snow-like ash appeared from the wound, king of kings. When he saw this, the ashamed ascetic fell to the god's feet, Your Majesty. Realizing that the god was Maha-deva, Mánkanaka said these words in wonder:

"I believe that no god is greater than divine Rudra! You are 38.45  
the recourse of the world, with both its gods and demons, trident-holder. Wise men in this world say that you created the universe. It is to you that everything returns at the dissolution of an era. Even the gods are unable to comprehend you, how much less I! All creatures that exist in the world are seen in you! Brahma and the other gods rest in you, faultless boon-giver! You are the complete creator and cause of the gods. Through your grace all the gods rejoice without fear."

Praising Maha-deva in this way, the seer prostrated himself, saying:

"My act was insolent and based on arrogance. I ask for your grace: may my ascetic power not diminish."

- 38.50 tato devaḥ prīta|manās tam ṛṣim punar abravīt:  
 «tapas te vardhatām vipra mat|prasādāt sahasradhā!  
 āśrame c' ēha vatsyāmi tvayā sārdham ahaṃ sadā.  
 Saptasārasvate c' āsmīn yo mām arcīṣyate naraḥ  
 na tasya dur|labhaṃ kiñ cid bhavit" ēha paratra vā.  
 Sārasvatam ca te lokaṃ gamiṣyanti na saṃśayaḥ.»  
 etan Mañkaṇakasy' āpi caritaṃ bhūri|tejasaḥ  
 sa hi putraḥ Sukanyāyām utpanno Mātariśvanā.

## VAIŚAMPĀYANA UVĀCA:

- 39.1 UṢITVĀ TATRA Rāmas tu saṃpūjy' āśrama|vāsinaḥ  
 tathā Mañkaṇake prītiṃ śubhām cakre hal'āyudhaḥ.  
 dattvā dānaṃ dvi|jātibhyo rajanīm tām upoṣya ca  
 pūjito muni|saṅghaiś ca prātar utthāya lāṅgalī,  
 anujñāpya munīn sarvān sprṣṭvā toyaṃ ca Bhārata  
 prayayau tvarito Rāmas tīrtha|hetor mahā|balaḥ.  
 tatas tv Auśanasam tīrtham ājagāma hal'āyudhaḥ  
 Kapālamocanaṃ nāma yatra mukto mahā|muniḥ.  
 39.5 mahatā śirasā rājan grasta|jaṅgho Mahodarah  
 rākṣasasya mahā|rāja Rāma|kṣiptasya vai purā.  
 tatra pūrvam tapas taptaṃ Kāvyeṇa su|mah"ātmanā  
 yatr' āśya nītir a|khilā prādur bhūtā mah"ātmanah  
 yatra|sthaś cintayām āsa daitya|dānava|vigraham.  
 tat prāpya ca Balo rājaṃs tīrtha|pravaram uttamam  
 vidhivad vai dadau vittaṃ brāhmaṇānām mah"ātmanām.



Pleased with the seer, the god replied:

38.50

“Through my grace, may your ascetic power increase a thousandfold, brahmin! I will always dwell with you in this hermitage. Whoever worships me at this *tirtha* of Saptasarásvata will have no difficulty in gaining their desires either in this world or the next. Without doubt, they will reach the world of Sarásvati.”

These were the deeds of Mánkanaka of mighty spirit. He was the son of Sukánya and Mataríshvan.

VAISHAMPÁYANA said:

AFTER STAYING at this site, plow-weaponed Rama honored the ascetics dwelling in the hermitage and took an auspicious joy in Mánkanaka. The plow-bearer then gave gifts to brahmins, spent the night there, and got up in the morning, honored by groups of ascetics. Mighty Rama then took leave of all the ascetics, sipped the water, and swiftly left for the other sacred sites, descendant of Bharata. 39.1

Plow-weaponed Rama then arrived at the *tirtha* of Áushanasa, or Kapála-móchana, where a great ascetic acquired release.\* For in the past, great king, the mighty head of a demon, that had been hurled by Rama, once clamped itself onto the calf of the ascetic Mahódara. 39.5

Úshanas, the great-spirited son of Kavi, had previously performed austerities at this site. It was there that the Law appeared to the great-spirited man in its entirety and that he contemplated the gods' battle with the *daityas* and *dánavas*. Reaching that supreme and most excellent of *tirthas*, Bala duly distributed wealth to great-spirited brahmins, Your Majesty.

JANAMEJAYA uvāca:

Kapālamocanaṃ brahman kathaṃ yatra mahā|muniḥ  
muktaḥ kathaṃ c' āsya śiro lagnaṃ kena ca hetunā?

VAIŚAMPĀYANA uvāca:

purā vai Daṇḍak'āraṇye Rāghaveṇa mah"ātmanā  
vasatā rāja|śārdūla rākṣasān śamayīṣyatā,  
39.10 Janasthāne śiraś chinnaṃ rākṣasasya dur|ātmanaḥ  
kṣureṇa śita|dhāreṇa utpapāta mahā|vane.  
Mahodarasya tal lagnaṃ jaṅghāyāṃ vai yad|ṛcchayā  
vane vicarato rājann asthi bhittv" āsphurat tadā.  
sa tena lagnena tadā dvi|jātir na śāsāka ha  
abhigantum mahā|prājñas tīrthāny āyatanāni ca.  
sa pūtinā visravatā vedan"ārto mahā|muniḥ  
jagāma sarva|tīrthāni pṛthivyām c' ēti naḥ śrutam.  
sa gatvā saritaḥ sarvāḥ samudrāṃś ca mahā|tapāḥ  
kathayām āsa tat sarvam ṛṣīṇāṃ bhāvit'ātmanām.  
39.15 āplutya sarva|tīrtheṣu na ca mokṣam avāptavān.  
sa tu śuśrāva vipr'êndro munīnām vacanaṃ mahat  
Sarasvatyās tīrtha|varam khyātam Auśanasam tadā  
sarva|pāpa|praśamanaṃ siddhi|kṣetram an|uttamam.  
sa tu gatvā tatas tatra tīrtham Auśanasam dvijaḥ  
tata Auśanase tīrthe tasy' ōpasprśatas tadā  
tac chiraś caraṇam muktvā papāt' āntarjale tadā.  
vimuktas tena śirasā paraṃ sukham avāpa ha  
sa c' āpy antarjale mūrdhā jagām' â|darśanaṃ vibho.

JANAM-ÉJAYA said:

How was the great ascetic released at Kapála-móchana, brahmin, and why did the head attach itself to him?

VAISHAMPÁYANA said:

Heroic Rama, the descendant of Raghu, once dwelled in the Dándaka forest, eager to quell demons, tiger-like king. At Jana-sthana, he cut off the head of an evil demon with a sharp-edged, razor-tipped arrow and the head fell in the great forest.\* The head happened to attach itself to the calf of Mahódara as he wandered in the forest. Piercing the bone, the head throbbed there, Your Majesty. 39.10

The wise brahmin did not have the strength to visit *tirthas* and other sites because this head was stuck to him. But although he suffered pain from the putrid, pussing head, it is said that he nonetheless traveled to all the *tirthas* on earth. That man of great austerities went to every river and ocean and narrated everything to seers of purified souls.

But although he bathed in every sacred site, he could not attain release from the head. That chief of brahmins then heard ascetics speak lofty words about how the finest of *tirthas* on the Sarásvati was known as Áushanasa and how it could allay every ill and was the unsurpassed field of perfection. So the brahmin went to the *tirtha* of Áushanasa and, upon sipping the water there, the head detached itself from his leg and fell in the river. Released from the head, Mahódara felt the greatest happiness and the head itself disappeared into the water, my lord. 39.15

tataḥ sa viśirā rājan pūt'ātma vīta|kalmaṣaḥ  
ājagām' āśramaṃ prītaḥ kṛta|kṛtyo Mahodarah.

39.20 so 'tha gatv" āśramaṃ puṇyaṃ vipramukto mahā|tapāḥ  
kathayām āsa tat sarvam ṛṣiṇām bhāvit'ātmanām.  
te śrutvā vacanaṃ tasya tatas tīrthasya māna|da  
«Kapālamocanam iti» nāma cakruḥ samāgatāḥ.  
sa c' āpi tīrtha|pravaraṃ punar gatvā mahān ṛṣiḥ  
pītvā payaḥ su|vipulaṃ siddhim āyāt tadā muniḥ.

tatra dattvā bahūn dāyān viprān saṃpūjya Mādhavaḥ  
jagāma Vṛṣṇi|pravaro Ruṣaṅgor āśramaṃ tadā.  
yatra taptaṃ tapo ghoram Ārṣṭiṣeṇena Bhārata  
brāhmaṇyaṃ labdhavāṃs tatra Viśvāmitro mahā|muniḥ.  
39.25 sarva|kāma|saṃṛddhaṃ ca tad" āśrama|padaṃ mahat  
munibhir brāhmaṇaiś c' āiva sevitam sarvadā vibho.

tato hala|dharah śrīmān brāhmaṇaiḥ parivāritaḥ  
jagāma tatra rāj'êndra Ruṣaṅguś tanum atyajat.  
Ruṣaṅgur brāhmaṇo vṛddhas tapo|nityaś ca Bhārata  
deha|nyāse kṛta|manā vicintya bahudhā tadā,  
tataḥ sarvān upādāya tanayān vai mahā|tapāḥ  
Ruṣaṅgur abravīt: «tatra nayadhvaṃ māṃ Pṛthūdakam.»  
vijñāy' ātīta|vayasaṃ Ruṣaṅguṃ te tapo|dhanāḥ  
tam ca tīrtham upāninyuḥ Sarasvatyās tapo|dhanam.

Freed from the head, Your Majesty, stainless and pure Mahódara joyfully returned to his hermitage, having achieved what had to be achieved. Liberated, that man of great austerities arrived at the hermitage and narrated everything to the purified seers. Hearing his words, the assembled seers named the sacred site Kapála-móchana ("Release from the Skull"). This ascetic and great seer then returned to that supreme *tirtha*, drank its water in abundance, and attained perfection. 39.20

Bala—that Mádhava and best of Vrishnis—then gave many gifts, worshipped brahmins, and traveled to the hermitage of Rushángu. It was at this site that Arshtishéna had practiced terrible ascetic austerities, descendant of Bharata, and that the great ascetic Vishva-mitra had attained brahminhood. Capable of fulfilling every desire, this great hermitage site was constantly frequented by ascetics and brahmins, my lord. 39.25

Surrounded by brahmins, the glorious plow-bearer then went to the place where Rushángu gave up his body, king of kings. Rushángu was an old brahmin who continuously practiced asceticism, descendant of Bharata. When he had determined to cast away his body, he contemplated the matter for a long time and, after gathering all his sons, Rushángu of great austerities said: "Take me to Prithúdaka." Realizing that their father was very old, the austerity-rich seers took Rushángu, whose wealth lay in asceticism, to that sacred site on the Sarásvati.

- 39.30 sa taiḥ putrais tadā dhīmān ānīto vai Sarasvatīm  
 puṇyāṃ tīrtha|śat|ōpetāṃ vipra|saṅghair niṣevitām.  
 sa tatra vidhinā rājann āplutya su|mahā|tapāḥ  
 jñātvā tīrtha|guṇāṃś c' āiva prāh' êdam ṛṣi|sattamaḥ  
 su|prītaḥ puruṣa|vyāghra sarvān putrān upāsataḥ:  
 «Sarasvaty|uttare tīre yas tyajed ātmanas tanum  
 Pṛthūdake japyā|paro n' āinaṃ śvo|maraṇaṃ tapet.»  
 tatr' āplutya sa dharm'|ātmā upaspr̥śya hal'|āyudhaḥ  
 dattvā c' āiva bahūn dāyān viprāṇāṃ vipra|vatsalaḥ.  
 sasarja yatra bhagavāḥ lokāḥ loka|pitāmahaḥ  
 yatr' Ārṣṭiṣeṇaḥ Kauravya brāhmaṇyaṃ saṃśita|vrataḥ  
 tapasā mahatā rājan prāptavān ṛṣi|sattamaḥ,  
 39.35 Sindhu|dvīpaś ca rāja'|ṛṣir Devāpīś ca mahā|tapāḥ  
 brāhmaṇyaṃ labdhavān yatra Viśvāmitras tathā muniḥ  
 mahā|tapasvī bhagavān ugra|tejā mahā|tapāḥ  
 tatr' ājagāma balavān Balabhadraḥ pratāpavān.

JANAMEJAYA uvāca:

- 40.1 KATHAM ĀRṢṬIṢEṆO bhagavān vipulaṃ taptavāṃś tapāḥ?  
 Sindhudvīpaḥ kathaṃ c' āpi brāhmaṇyaṃ labdhavāṃś tadā,  
 Devāpīś ca kathaṃ brahman Viśvāmitraś ca sattama?  
 tan mam' ācakṣya bhagavan. paraṃ kautūhalaṃ hi me.

Wise Rushángu was thus led by his sons to the Sarásvati river, which is pure, frequented by crowds of brahmins, and has hundreds of sacred sites. After bathing there in the prescribed manner, that best of seers, who had practiced great austerities, joyfully said these words to all his sons as they waited upon him, knowing as he did the virtues of the *tirtha*, tiger among men: 39.30

“Those who, intent on recitation, give up their bodies at Prithúdaka on the northern bank of the Sarásvati will not be afflicted by a future death.”\*

Righteous, plow-weaponed Bala then bathed at that site, sipped the water, and, in his kindness to brahmins, gave them many gifts.

Mighty and splendid Bala-bhadra then proceeded to the site where the illustrious Grandfather of the universe emitted the worlds and where Arshtishéna, that superb seer of rigid vows, attained brahminhood through great austerities. It was there too that the royal seer Sindhu-dvipa and the great ascetic Devápi\* once attained brahminhood, as did the illustrious ascetic Vishva-mitra, who practiced mighty austerities and was invested with fierce power and great asceticism. 39.35

JANAM-ÉJAYA said:

HOW DID ILLUSTRIOUS Arshtishéna practice abundant austerities? How did Sindhu-dvipa attain brahminhood and how did Devápi and Vishva-mitra attain the same, eminent brahmin? Tell me this, illustrious Vaishampáyana. For I am extremely curious. 40.1

purā Kṛta|yuge rājann Ārṣṭiṣeṇo dvij'|ōttamaḥ  
vasan guru|kule nityaṃ nityam adhyayane rataḥ.  
tasya rājan guru|kule vasato nityam eva ca  
samāptiṃ n' āgamad vidyā n' āpi vedā viśāṃ pate.

40.5 sa nirviṇṇas tato rājams tapas tepe mahā|tapāḥ  
tato vai tapasā tena prāpya vedān an|uttamān.  
sa vidvān veda|yuktaś ca siddhaś c' āpy ṛṣi|sattamaḥ  
tatra tīrthe varān prādāt trīn eva su|mahā|tapāḥ:

«asmim̐s tīrthe mahā|nadyā adya|prabhṛti mānavaḥ  
āpluto vāji|medhasya phalaṃ prāpsyati puṣkalam.  
adya|prabhṛti n' āiv' ātra bhayaṃ vyālād bhaviṣyati  
api c' ālpena kālena phalaṃ prāpsyati puṣkalam.»

evam uktvā mahā|tejā jagāma tri|divaṃ muniḥ.  
evaṃ siddhaḥ sa bhagavān Ārṣṭiṣeṇaḥ pratāpavān.

40.10 tasminn eva tadā tīrthe Sindhudvīpaḥ pratāpavān  
Devāpiś ca mahā|rāja brāhmaṇyaṃ prāpatur mahat.

tathā ca Kauśikas tāta tapo|nityo jit'|ēndriyaḥ  
tapasā vai su|taptena brāhmaṇatvam avāptavān.



VAISHAMPÁYANA said:

In the past, Your Majesty, during the Krita era, Arshtishéna, that best of brahmins, continuously delighted in study while permanently dwelling in his teacher's house. But although he permanently lived in his teacher's house, he could not master the sciences or the Vedas, lord of the people. In his despondency, Your Majesty, that man of great 40.5 austerities practiced asceticism and, through his asceticism, acquired the unsurpassed Vedas. When that wise and eminent seer of great austerities had become furnished with the Vedas and attained perfection, he bestowed three boons at this sacred site:

“From this day forward, those who bathe at this *tirtha* on the great river will acquire the abundant fruit of a horse sacrifice. From this day forward, there will be no danger from snakes here and people will gain great fruit in a short period of time.”

Saying these words, that ascetic of great power went to heaven. It was thus that illustrious and glorious Arshtishéna attained perfection.

At the same site, Your Majesty, glorious Sindhu-dvīpa 40.10 and Devāpi attained the great state of brahminhood.

After he had practiced continuous austerities and conquered his senses, Vishva-mitra, the grandson of Kúshika, likewise attained brahminhood through asceticism of great heat. This is how it occurred.

Gādhir nāma mahān āsīt kṣatriyaḥ prathito bhuvi.  
tasya putro 'bhavad rājan Viśvāmitraḥ pratāpavān.  
sa rājā Kauśikas tāta mahā|yogy abhavat kila.  
sa putram abhiṣicy' ātha Viśvāmitraṁ mahā|tapāḥ,  
deha|nyāse manaś cakre. tam ūcuḥ praṇatāḥ prajāḥ:  
«na gantavyaṁ mahā|prājñā! trāhi c' āsmān mahā|bhayāt!»

40.15 evam uktaḥ pratyuvāca tato Gādhīḥ prajāḥ tadā:

«viśvasya jagato goptā bhaviṣyati suto mama.»

ity uktvā tu tato Gādhir Viśvāmitraṁ niveśya ca  
jagāma tridivaṁ rājan. Viśvāmitro 'bhavan nṛpaḥ  
na sa śaknoti pṛthivīm yatnavān api rakṣitum.  
tataḥ śuśrāva rājā sa rākṣasebhyo mahā|bhayam  
niryayau nagarāc c' āpi catur|aṅga|bal'|ānviṭaḥ.  
sa gatvā dūram adhvānaṁ Vasiṣṭh'|āśramam abhyayāt.  
tasya te sainikā rājaṁś cakrus tatr' ā|nayān bahūn.  
tatas tu bhagavān vipro Vasiṣṭho "śramam\* abhyayāt  
dadṛṣe 'tha tataḥ sarvaṁ bhajyamānaṁ mahā|vanam.

40.20 tasya kruddho mahā|rāja Vasiṣṭho muni|sattamaḥ  
«sṛjasva Śabarān ghorān! iti» svām gām uvāca ha.  
tath" ōktā s" āsṛjad dhenuḥ puruṣān ghora|darśanān.  
te tu tad balam āsādy babhañjuḥ sarvato|diśam.

tac chrutvā vidrutaṁ sainyaṁ Viśvāmitras tu Gādhī|jaḥ  
tapaḥ paraṁ manyamānas tapasy eva mano dadhe.  
so 'smiṁs tīrtha|vare rājan Sarasvatyāḥ samāhitāḥ  
niyamais c' ōpavāsais ca karṣayan deham ātmanaḥ.  
jal'|āhāro vāyu|bhakṣaḥ parṇ'|āhāraś ca so 'bhavat  
tathā sthaṇḍila|śāyī ca ye c' ānye niyamāḥ pṛthak.

There was a great kshatriya called Gadhin, who was renowned throughout the earth. His son was glorious Vishva-mitra, Your Majesty. They say that King Gadhin, the son of Kúshika, became a great *yogin*. That man of great austerities consecrated his son Vishva-mitra as king and resolved to cast away his body. His people prostrated themselves before him and said: "Do not leave us, wise king! Protect us from great danger!" In response, Gadhin replied: 40.15  
 "My son will be the protector of the entire world."

Saying this, Gadhin installed Vishva-mitra on the throne and went to heaven, Your Majesty. Vishva-mitra thus became king but was unable to protect the earth, despite his efforts. King Vishva-mitra then heard that there was a great danger from demons and so he departed from the city with a fourfold army. After he had traveled a long way, he arrived at the hermitage of Vasíshtha.\* His soldiers committed many immoral deeds there, Your Majesty. The illustrious brahmin Vasíshtha then returned to his hermitage and saw that 40.20  
 the great forest was completely destroyed. Vasíshtha, that supreme ascetic, became enraged and said to his cow: "Release the terrifying Shábaras!" Instructed this way, the cow emitted men of terrifying appearance, who attacked and destroyed Vishva-mitra's army in every direction.

On hearing that his army had been routed, Vishva-mitra, the son of Gadhin, considered asceticism to be the highest asset and therefore set his mind on ascetic practice. Torturing his body with disciplines and fasts, he meditated at this excellent *tirtha* on the Sarásvati, Your Majesty. His food was water, wind, and leaves, and he slept on the ground and practiced various other disciplines.

- 40.25 a|sakṛt tasya devās tu vrata|vighnaṃ pracakṛire,  
na c' āśya niyamād buddhir apayāti mah"lātmanaḥ.  
tataḥ pareṇa yatnena taptvā bahu|vidhaṃ tapaḥ  
tejasā bhāskar'ākāro Gādhil|jaḥ samapadyata.  
tapasā tu tathā yuktaṃ Viśvāmitraṃ pitāmahaḥ  
amanyata mahā|tejā vara|do varam asya tat.  
sa tu vavre varam rājan, «syām ahaṃ brāhmaṇas tv iti.»  
«tath" ēti» c' ābravīd Brahmā sarva|loka|pitāmahaḥ.  
sa labdhvā tapas" ōgreṇa brāhmaṇatvaṃ mahā|yaśāḥ  
vicāra mahīm kṛtsnāṃ kṛta|kāmaḥ sur'ōpamaḥ.
- 40.30 tasmimś tīrtha|vare Rāmaḥ pradāya vividhaṃ vasu  
payasvinīs tathā dhenūr yānāni śayanāni ca,  
atha vastrāṇy alaṃkāraṃ bhakṣyaṃ peyaṃ ca śobhanam  
adadan mudito rājan pūjayitvā dvij'ōttamān.  
yayau rājaṃs tato Rāmo Bakasy' āśramam antikāt  
yatra tepe tapas tīvraṃ Dālbhyo Baka iti śrutiḥ.

## VAISAMPĀYANA UVĀCA:

- 41.1 BRAHMA|YONER Avākīrṇaṃ jagāma Yadu|nandanaḥ  
yatra Dālbhyo Bako rājann āśrama|stho mahā|tapāḥ  
juhāva Dhṛtarāṣṭrasya rāṣṭraṃ Vaicitravīryiṇaḥ.  
tapasā ghora|rūpeṇa karṣayan deham ātmanaḥ  
krodhena mahat" āviṣṭo dharm'|ātmā vai pratāpavān.  
purā hi Naimiṣīyāṇāṃ satre dvādaśa|vārṣike  
vṛtte viśvajito 'nte vai Pañcālān ṛsayo 'gaman.  
tatr' ēśvaram ayācanta dakṣiṇ"lārthaṃ manasviṇaḥ

The gods repeatedly tried to obstruct his vows, but the 40.25  
mind of the great-spirited man did not leave his discipline.  
After practicing many kinds of asceticism with extreme ef-  
fort, the son of Gadhin became like the sun in his radiant  
energy. When he had acquired this ascetic power, the power-  
ful, boon-giving Grandfather resolved to give Vishva-mitra  
a wish. Vishva-mitra chose the boon of becoming a brahmin  
and Brahma, the Grandfather of all the worlds, consented.  
After glorious and god-like Vishva-mitra had attained brah-  
minhood through fierce asceticism, he wandered the entire  
earth, his desires fulfilled.

Rama offered diverse wealth at this excellent *tirtha*, along 40.30  
with milk cows, vehicles and beds. After worshipping em-  
inent brahmins, he also joyfully gave away clothes, orna-  
ments, food, and fine drink, Your Majesty.

Rama then proceeded to the hermitage of Baka, Your  
Majesty, where it is said that Dalbhya Baka once performed  
severe austerities.

VAISHAMPÁYANA said:

FROM BRAHMA-YONI the delight of the Yadus then trav- 41.1  
eled to Avakírna. It was here, Your Majesty, that the great  
ascetic Baka Dalbhya once made a sacrifice of the kingdom  
of Dhrita-rashtra, the son of Vichitra-virya, while dwelling  
at his hermitage.\*

Tormenting his body with gruesome austerities, that glo-  
rious and righteous man had become filled with great wrath.  
For, in the past, during the twelve-year sacrifice of the  
Naimishíya ascetics, some seers had traveled to the Panchála  
realm after the Víshvajit ritual had concluded.\* There the

bal'ānvitān vatsatarān nirvyādhīn eka|viṃśatim.

4I.5 tān abravīd Bako Dālbhyo: «vibhajadhvaṃ paśūn iti.  
paśūn etān ahaṃ tyaktvā bhikṣiṣye rāja|sattamam.»

evam uktvā tato rājan ṛṣīn sarvān pratāpavān  
jagāma Dhṛtarāṣṭrasya bhavanam brāhmaṇ'|ōttamaḥ.  
sa samīpa|gato bhūtvā Dhṛtarāṣṭraṃ jan'|ēśvaram  
ayācata paśūn Dālbhyaḥ. sa c' ānam ruṣito 'bravīt  
yad|ṛcchayā mṛtā dṛṣṭvā gās tadā nṛpa|sattamaḥ:  
«etān paśūn naya kṣipraṃ brahma|bandho yad' īcchasi.»  
ṛṣis tathā vacaḥ śrutvā cintayām āsa dharma|vit:  
«aho bata nṛśaṃsaṃ vai vākyam ukto 'smi saṃsadi!»

4I.10 cintayitvā muhūrtena roṣ'|āviṣṭo dvij'|ōttamaḥ  
matim cakre vināśāya Dhṛtarāṣṭrasya bhū|pateḥ.  
sa t' ūtkṛtya mṛtānām vai māṃsāni muni|sattamaḥ  
juhāva Dhṛtarāṣṭrasya rāṣṭraṃ nara|pateḥ purā.  
Avākīrṇe Sarasvatyās tīrthe prajvālya pāvakam  
Bako Dālbhyo mahā|rāja niyamaṃ paramaṃ sthitaḥ  
sa tair eva juhāv' āsya rāṣṭraṃ māṃsair mahā|tapāḥ.

tasmimś tu vidhivat satre saṃpravṛtte su|dāruṇe  
akṣiyata tato rāṣṭraṃ Dhṛtarāṣṭrasya pārthiva.  
tataḥ prakṣīyamānaṃ tad rājyaṃ tasya mahī|pateḥ  
chidyamānaṃ yath' ān|antaṃ vanaṃ paraśunā vibho  
babhūv' āpad|gataṃ tac ca vyavakīrṇam a|cetanam.

4I.15 dṛṣṭvā tath' āvakīrṇaṃ tu rāṣṭraṃ sa manu|j'|ādhipaḥ

wise men asked the king for twenty-one strong and healthy calves as a sacrificial fee. But Baka Dalbhya said to them: 41.5  
 “Share the animals! I will give them up and instead beg for alms from the highest of kings.”

Saying this to all the seers, the glorious and excellent brahmin went to the palace of Dhrita-rashtra, Your Majesty. Approaching Dhrita-rashtra, Dalbhya asked that lord of the people for animals. But the supreme king became furious and, on happening to see some dead cows, replied: “Quickly take these animals, if you so wish, kinsman of Brahmal!” Hearing these words, the seer, who was knowledgeable in righteousness, reflected: “O! I have been addressed with base words in the assembly!”

After brooding a while, that supreme brahmin became 41.10  
 possessed by anger and considered how to destroy King Dhrita-rashtra. Cutting up the flesh of the dead cows, that best of ascetics made a sacrificial offering of King Dhrita-rashtra's realm in those bygone days. After lighting a fire at the *tirtha* of Avakírna on the Sarásvati river, the great ascetic Baka Dalbhya, who practiced the highest discipline, sacrificed Dhrita-rashtra's kingdom with those pieces of flesh, great king.

When the terrible ritual had commenced with due rites, the kingdom of Dhrita-rashtra began to perish, Your Majesty. Just as a limitless forest is cut down by an axe, so the monarch's perishing kingdom fell upon ruin, dwindled away, and became lifeless. When he saw his kingdom 41.15  
 wasting away, that lord of men became despondent, Your Majesty, and brooded over the matter. Helped by brahmins, Dhrita-rashtra tried to rescue his kingdom in those days of

babhūva dur|manā rājamś cintayām āsa ca prabhuḥ.  
mokṣ'ārtham akarod yatnaṃ brāhmaṇaiḥ sahitaḥ purā  
na ca śreyo 'dhyagacchat tu kṣīyate rāṣṭram eva ca.

yadā sa pārthivaḥ khinnas te ca viprās tad" ān|agha  
yadā c' āpi na śaknoti rāṣṭram mocayitum nṛpa  
atha vaiprāśnikāṃs tatra papraccha Janamejaya.

tato vaiprāśnikāḥ prāhuḥ: «paśuṃ viprakṛtas tvayā  
māṃsair abhijuhot' īti tava rāṣṭram munir Bakah.  
tena te hūyamānasya rāṣṭrasy' āsya kṣayo mahān.  
tasy' āitat tapasaḥ karma yena te 'dya layo mahān.  
apāṃ kuñje Sarasvatyās taṃ prasādaya pārthiva.»

4I.20 Sarasvatīm tato gatvā sa rājā Bakam abravīt  
nīpatya śīrasā bhūmau prāñjalir Bharata'rṣabha:

«prasādaye tvāṃ bhagavann. aparādham kṣamasva me.  
mama dīnasya lubdhasya maurkhyeṇa hata|cetasah.  
tvam gatis tvam ca me nāthaḥ. prasādam kartum arhasi!»

taṃ tathā vilapantaṃ tu śok'ôpahata|cetasam  
drṣtvā tasya kṛpā jaiñe rāṣṭram tasya vyamocayat.  
ṛṣiḥ prasannas tasy' ābhūt saṃrambham ca vihāya saḥ.  
mokṣ'ārtham tasya rājyasya juhāva punar āhutim.  
mokṣayitvā tato rāṣṭram pratigrhya paśūn bahūn  
hr̥ṣṭ'ātmā Naimiṣ'āraṇyam jagāma punar eva saḥ.

4I.25 Dhṛtarāṣṭro 'pi dharm'ātmā sva|stha|cetā mahā|manāḥ  
svam eva nagaram rājan pratipede maha"rddhimat.



old, but he could not acquire any prosperity and the kingdom continued to perish.

Both the king and the brahmins became distressed and, when Dhrita-rashtra could not rescue his kingdom, he asked his counsellors for advice, faultless King Janam-ējaya.

The counsellors answered: "You offended the ascetic Baka with the animal you gave him and so he sacrificed your kingdom with pieces of meat. Your kingdom is suffering great disaster from being sacrificed by him. It is this act of asceticism that is causing your great misfortune today. You should placate him, Your Majesty, at the Bower of the Sarásvati waters."

The king therefore went to Sarásvati, bull of the Bharatas. 41.20  
Cupping his hands in respect and lowering his head to the ground, he addressed Baka, saying:

"I beg for your grace, illustrious lord. Please forgive my crime. I was a greedy wretch and my mind was destroyed by stupidity. You are my refuge and lord. Please give me your grace!"

When Baka saw the king lamenting and stricken with grief, he felt compassion for him and released his kingdom. The seer renounced his anger and gave the king his grace. He then offered another sacrificial libation in order to free Dhrita-rashtra's kingdom. After he had released the kingdom and received many animals, he joyfully returned to the Náimisha forest. High-minded, righteous 41.25  
Dhrita-rashtra also happily returned to his own city, which abounded with prosperity, Your Majesty.

tatra tīrthe mahā|rāja Bṛhaspatir udāra|dhīḥ  
asurāṇām a|bhāvāya bhavāya ca div'|āukasām  
māṃsair abhijuhāv' êṣṭim. akṣīyanta tato 'surāḥ  
daivatair api saṃbhagnā jita|kāśibhir āhave.

tatr' āpi vidhivad dattvā brāhmaṇebhyo mahā|yaśāḥ  
vājinaḥ kuñjarāṃś c' āiva rathāṃś c' āśvatari|yutān,  
ratnāni ca mah" |ārhanī dhanam dhānyam ca puṣkalam  
yayau tīrthaṃ mahā|bāhur Yāyātaṃ pṛthivī|pate.

41.30 tatra yajñe Yayāteś ca mahā|rāja Sarasvatī  
sarpiḥ payas ca susrāva Nāhuṣasya mah" |ātmanaḥ.  
tatr' êṣṭvā puruṣa|vyāghro Yayātiḥ pṛthivī|patiḥ  
akrāmad ūrdhvaṃ mudito lebhe lokāṃś ca puṣkalān.

punas tatra ca rājñas tu Yayāter yajataḥ prabhoḥ  
audāryam paramaṃ kṛtvā bhaktim c' ātmani śāśvatīm  
dadau kāmān brāhmaṇebhyo yān yān yo manas" êcchati.  
yo yatra sthita ev' êha āhūto yajña|saṃstare  
tasya tasya saric|chreṣṭhā grḥ' |ādi|śayan' |ādikam  
ṣaḍ|rasam bhojanam c' āiva dānam nānā|vidham tathā.  
te manyamānā rājñas tu saṃpradānam an|uttamam  
rājānam tuṣṭuvuḥ prītā dattvā c' āiv' āśiṣaḥ śubhāḥ.

41.35 tatra devāḥ sa|gandharvāḥ prītā yajñasya saṃpadā  
vismitā mānuṣāś c' āsan dṛṣṭvā tāṃ yajña|saṃpadam.

tatas tāla|ketur mahā|dharma|ketur  
mah" |ātmā kṛt' |ātmā mahā|dāna|nityaḥ  
Vasiṣṭhāpavāhaṃ mahā|bhīma|vegam  
dhṛt' |ātmā jit' |ātmā samabhyājagāma.

At this *tirtha*, great king, wise Brihas-pati also once made a sacrificial offering with flesh in order to destroy demons and preserve the gods. As a result, the demons dwindled away, destroyed by the conquering gods in battle.

After glorious, mighty-armed Rama had duly given away horses, elephants, and mule-yoked chariots to brahmins, as well as costly jewels, wealth, and abundant grain, he traveled to the site of Yayáta, lord of the earth. It was here that Sarásvati emitted ghee and milk at the sacrifice of Yayáti, that heroic son of Náhusa. After he had performed his sacrifice at that spot, Yayáti, that tiger among men and lord of the earth, joyfully ascended upwards and attained many realms.\* 41.30

Furthermore, when Yayáti—that king and lord—performed his sacrifice at this site and showed great magnanimity and incessant devotion to Sarásvati, the supreme river provided brahmins with whatever pleasures their hearts desired. She gave houses, beds and other possessions, as well as food of six different tastes and various offerings to whoever stood at this site after being invited to the sacrificial area. Esteeming the unsurpassed offering of the king, the brahmins joyfully bestowed auspicious blessings on him and praised him. Gods and *gandhárvas* were delighted at the riches of the sacrifice and humans were amazed when they saw the bounty of the ritual. 41.35

Great-spirited and perfected Rama, whose banner consists of a palm tree and great righteousness, whose self is steady and conquered, and who constantly offers generous gifts, then proceeded toward Vasísthápavaha ('The Channel of Vasísththa'), where the current is strong and fierce.

JANAMEJAYA uvāca:

- 42.1 VASIṢṬHASIY' ĀPAVĀHO 'sau bhīma|vegaḥ katham nu saḥ?  
 kim|artham ca saric|chreṣṭhā tam iṣim pratyavāhayat?  
 katham asy' ābhavad vairam? kāraṇam kiṃ ca tat prabho?  
 śamsa prṣṭo mahā|prājña. na hi tṛpyāmi. kathyatām!

VAIŚAMPĀYANA uvāca:

- Viśvāmitrasya vipra'|rṣer Vasiṣṭhasya ca Bhārata  
 bhṛśam vairam abhūd rājaṃs tapaḥ|spardhā|kṛtam mahat.  
 āśramo vai Vasiṣṭhasya Sthāṇutīrthe 'bhavan mahān  
 pūrvataḥ pārśvataś c' āsīd Viśvāmitrasya dhīmataḥ.  
 42.5 yatra Sthāṇur mahā|rāja taptavān paramam tapaḥ  
 tat' āsya karma tad ghoram pravadanti manīṣiṇaḥ.  
 yatr' eṣṭvā bhagavān Sthāṇuḥ pūjayitvā Sarasvatīm  
 sthāpayām āsa tat tīrtham Sthāṇutīrtham iti prabho.  
 tatra tīrthe surāḥ Skandam abhyaṣiñcan nar'|ādhipa  
 saināpatyena mahatā sur'|āri|vinibarhaṇam.  
 tasmin Sārasvate tīrthe Viśvāmitro mahā|muniḥ  
 Vasiṣṭham cālayām āsa tapas" ōgreṇa tac chṛṇu.  
 Viśvāmitra|Vasiṣṭhau tāv ahany ahani Bhārata  
 spardhām tapaḥ|kṛtām tivrām cakratus tau tapo|dhanau.  
 42.10 tat' āpy adhika|santāpo Viśvāmitro mahā|muniḥ  
 drṣṭvā tejo Vasiṣṭhasya cintām abhijagāma ha.  
 tasya buddhir iyaṃ hy āsīd dharma|nityasya Bhārata:

JANAM·ÉJAYA said:

WHY DOES THE Channel of Vasíshtha have a fierce current? Why did that supreme river sweep away the seer? How did this feud arise? What was the cause, my lord? Answer my questions, wise Vaishampáyana. I have not heard enough. Please tell me! 42.1

VAISHAMPÁYANA said:

A fierce enmity arose between Vishva·mitra and the brahmin seer Vasíshtha due to their great rivalry in asceticism, descendant of Bharata. Vasíshtha's great hermitage was situated at the Sthanu·tirtha on the eastern bank and wise Vishva·mitra's hermitage was situated on the western bank.

Wise men relate how Sthanu performed dreadful deeds at this site while engaged in the highest asceticism, great king. The place where illustrious Sthanu performed a sacrifice, honored Sarásvati, and established a *tirtha* is called Sthanu·tirtha, my lord. At this site, lord of men, the gods consecrated Skanda—that destroyer of the gods' enemies—as their supreme general. Hear how the great ascetic Vishva·mitra toppled Vasíshtha with his fierce ascetic power at this sacred site on the Sarásvati. 42.5

Day after day, descendant of Bharata, Vishva·mitra and Vasíshtha—who were both rich in austerities—engaged in a fierce rivalry of asceticism. When the great ascetic Vishva·mitra saw Vasíshtha's power, he was extremely anguished and began to brood. These are the thoughts he had, descendant of Bharata, even though he was dedicated to righteousness: 42.10

«iyam̐ Sarasvatī tūrṇam̐ mat|samīpam̐ tapo|dhanam  
ānayaīṣyati vegena Vasiṣṭham̐ tapatām̐ varam.

ih' āgataṃ dvija|śreṣṭham̐ haniṣyāmi. na saṃśayaḥ.»

evam̐ nīcitya bhagavān Viśvāmitro mahā|muniḥ  
sasmāra saritām̐ śreṣṭhām̐ krodha|saṃrakta|locanaḥ.  
sā dhyātā muninā tena vyākulatvaṃ jagāma ha  
jajñe c' āinaṃ mahā|vīryam̐ mahā|kopam̐ ca bhāvinī.  
tata enaṃ vepamānā vivarṇā prāñjalis tadā  
upatasthe muni|varam̐ Viśvāmitram̐ Sarasvatī

42.15 hata|vīrā yathā nārī s" ābhavad duḥkhitā bhṛśam:

«brūhi kiṃ karavāṇ' iti» provāca muni|sattamam.  
tām uvāca muniḥ kruddho: «Vasiṣṭham̐ śīghram̐ ānaya  
yāvad enaṃ nihanmy adya!» tac chrutvā vyathitā nadī.  
prāñjalim̐ tu tataḥ kṛtvā puṇḍarīka|nibh'|ēkṣaṇā  
prākampata bhṛśam̐ bhītā vāyun" ēv' āhatā latā.  
tathā|rūpām̐ tu tām̐ dṛṣṭvā munir āha mahā|nadīm:  
«a|vicāram̐ Vasiṣṭham̐ tvam̐ ānaysv' āntikaṃ mama!»

sā tasya vacanam̐ śrutvā jñātvā pāpam̐ cikīrṣitam  
Vasiṣṭhasya prabhāvam̐ ca jānanty a|pratimam̐ bhuvi,  
42.20 s" ābhigamya Vasiṣṭham̐ ca idam̐ artham̐ acodayat  
yad uktā saritām̐ śreṣṭhā Viśvāmitreṇa dhīmatā.  
ubhayoḥ śāpayor bhītā vepamānā punaḥ punaḥ  
cintayitvā mahā|śāpam̐ ṛṣi|vitrāsītā bhṛśam.

tām̐ kṛśām̐ ca vivarṇām̐ ca dṛṣṭvā cintā|samanvitām  
uvāca rājan dharm'|ātmā Vasiṣṭho dvi|padām̐ varaḥ:

“By the force of its current, the Sarásvati river will swiftly bring to me Vasíshtha, that excellent ascetic who is rich in austerities. When he comes here, I will slay that supreme brahmin. Of this there is no doubt.”

Making this resolution, the great and illustrious ascetic Vishva-mitra brought to mind that supreme river, his eyes red with fury. When the ascetic reflected on the noble lady, she was stirred and appeared before that man of great wrath and vigor. Pale and trembling, Sarásvati approached the supreme ascetic Vishva-mitra with her hands cupped in respect. Filled with great anguish, like a woman whose husband has been killed, she said to that best of ascetics: “Tell me what I should do.” The enraged ascetic replied: “Bring Vasíshtha to me quickly so that I can kill him this day!” Hearing this, the river became agitated. Cupping her palms in respect, Sarásvati, whose eyes were like lotuses, trembled greatly with fear, like a creeper pounded by the wind. Seeing her in this state, the ascetic said to the great river: “Bring Vasíshtha to me—do not hesitate!” 42.15

Hearing his words, and knowing that Vishva-mitra's design was evil and that Vasíshtha's power was unparalleled on earth, that supreme river went to Vasíshtha and informed him of wise Vishva-mitra's words. Trembling repeatedly and fearing curses from both men, she felt a deep terror of the seers as she worried about their mighty curses. 42.20

When righteous Vasíshtha saw how Sarásvati was wretched, pale, and full of worry, that finest of men addressed her with these words, Your Majesty:

VASIṢṬHA uvāca:

«pāhy ātmānaṃ saric|chreṣṭhe vaha māṃ śīghra|gāminī.  
Viśvāmitraḥ śapedd hi tvāṃ. mā kṛthās tvam vicāraṇām.»

tasya tad vacanaṃ śrutvā kṛpā|śīlasya sā sarit  
cintayām āsa Kauravya kiṃ kṛtvā su|kṛtaṃ bhavet.

42.25 tasyās cintā samutpannā: «Vasiṣṭho mayy atīva hi  
kṛtavān hi dayāṃ nityaṃ. tasya kāryaṃ hitaṃ mayā.»  
atha kūle svake rājañ japantam ṛṣi|sattamam  
juhvānaṃ Kauśikaṃ prekṣya Sarasvaty abhyacintayat  
«idam antaram ity» evaṃ tataḥ sā saritāṃ varā.  
kūl'āpahāram akarot svena vegena sā sarit.  
tena kūl'āpahāreṇa Maitrāvaruṇir auhyata  
uhyamānaḥ sa tuṣṭāva tadā rājan Sarasvatīm:

«pitāmahasya sarasaḥ pravṛtt' āsi Sarasvati  
vyāptaṃ c' êdaṃ jagat sarvaṃ tav' āiv' āmbhobhir uttamañ.

42.30 tvam ev' ākāśa|gā devi megheṣu sṛjase payaḥ.  
sarvās c' āpas tvam ev' êti tvatto vayam adhīmahi.  
Puṣṭir Dyutis tathā Kīrtiḥ Siddhir Buddhir Umā tathā  
tvam eva Vāṇī Svāhā tvam. tav' āyattam idaṃ jagat.  
tvam eva sarva|bhūteṣu vasaḥ' īha catur|vidhā.»

evaṃ Sarasvatī rājan stūyamānā maha"rṣiṇā  
vegeṇ' ôvāha taṃ vipraṃ Viśvāmitr'āśramaṃ prati  
nyavedayata c' ābhīkṣṇaṃ Viśvāmitrāya taṃ munim.  
tam ānītaṃ Sarasvatyā drṣṭvā kopa|samanvitaḥ  
ath' ānveṣat praharaṇaṃ Vasiṣṭh'ānta|karaṃ tadā.  
taṃ tu kruddham abhiprekṣya brahma|vadhya|bhayān nadī  
apovāha Vasiṣṭhaṃ tu prācīm diśam a|tandritā  
ubhayoḥ kurvatī vākyaṃ vañcayitvā ca Gādhijam.



VASÍSHTHA said:

“Protect yourself, best of rivers, and carry me along swiftly. Otherwise Vishva-mitra will curse you. Do not worry.”

Hearing the compassionate ascetic's words, the river began to contemplate the best course of action and had this thought, Kaurávyā: “Vasíshtha has always shown me compassion. I should act for his welfare.” When Sarásvati, that finest of rivers, saw the excellent seer Káushika reciting mantras and performing a sacrifice on her river bank, she thought: “This is my opportunity.” By the force of her current, the river tore away her bank, and when the bank was torn away Maitrávaruni was carried along too. As he was carried along, Vasíshtha praised Sarásvati, Your Majesty, saying: 42.25

“You arose from the Grandfather's lake, Sarásvati, and this entire world is pervaded by your fine waters.\* You travel in the sky and emit water into the clouds, goddess. You are all the waters and it is through you that we can study the Vedas. You are Pushti, Dyuti, Kirti, Siddhi, Buddhi and Uma. You are Vani and Svaha.\* The universe depends on you. Fourfold, you dwell in all living creatures.” 42.30

Praised by the great seer in this way, Your Majesty, Sarásvati swiftly carried the brahmin to Vishva-mitra's hermitage and promptly introduced the ascetic to Vishva-mitra. When the wrathful ascetic saw Sarásvati had brought Vasíshtha, he looked for a weapon to kill him. But on seeing his wrath, the river effortlessly carried Vasíshtha eastwards out of fear of brahminicide. She thereby obeyed both men, although she deceived the son of Gadhin.

- 42.35 tato 'pavāhitam dr̥ṣṭvā Vasiṣṭham ṛṣi|sattamam  
 abravīd duḥkha|saṃkruddho Viśvāmitro hy a|maṛṣaṇaḥ:  
 «yasmān mā tvam saric|chreṣṭhe vañcayitvā punar gatā  
 śoṇitam vaha kalyāṇi rakṣo|grāmaṇi|saṃmatam.»  
 tataḥ Sarasvatī śaptā Viśvāmitreṇa dhīmata  
 avahac choṇit'|ōnmiśraṃ toyaṃ saṃvatsaraṃ tadā.  
 atha' ṛṣayaś ca devāś ca gandharv'|āpsarasas tadā  
 Sarasvatīm tathā dr̥ṣṭvā babhūvur bhṛṣa|duḥkhitāḥ.  
 evaṃ Vasiṣṭhāpavāho loka khyāto jan'|ādhipa  
 āgacchac ca punar mārgaṃ svam eva saritām varā.

## VAISAMPĀYANA UVĀCA:

- 43.1 SĀ ŚAPTĀ TENA kruddhena Viśvāmitreṇa dhīmata  
 tasmimś tīrtha|vare śubhre śoṇitam samupāvahat.  
 ath' ājagmus tato rājan rākṣasās tatra Bhārata  
 tatra te śoṇitam sarve pibantaḥ sukham āsate.  
 tṛptāś ca su|bhṛṣaṃ tena sukhitā vigata|jvarāḥ  
 nṛtyantaś ca hasantaś ca yathā svarga|jitas tathā.  
 kasya cit tv atha kālasya ṛṣayaḥ su|tapo|dhanāḥ  
 tīrtha|yātrām samājagmuḥ Sarasvatyām mahī|pate.  
 43.5 teṣu sarveṣu tīrtheṣu tv āplutya muni|puṅgavāḥ  
 prāpya prītiṃ parām c' āpi tapo|lubdhā viśāradāḥ  
 prayayur hi tato rājan yena tīrtham asrg|vaham.  
 ath' āgamyā mahā|bhāgās tat tīrtham dāruṇam tadā  
 dr̥ṣṭvā toyaṃ Sarasvatyāḥ śoṇitena pariplitam  
 pīyamānam ca rakṣobhir bahubhir nṛpa|sattama.

When Vishva-mitra saw the supreme seer Vasíshtha being carried away, the unforgiving ascetic became furious with disappointment and said: 42.35

“Since you have deceived me, lovely lady, and departed once more, your current will turn into blood fit for demon chiefs.”

Cursed by wise Vishva-mitra, Sarásvati then flowed with water mixed with blood for a year. Seers, gods, *gandhárvas*, and nymphs became deeply distressed when they saw Sarásvati in that plight.

In this way, the site of Vasíshthápavaha became celebrated in the world and that supreme river returned to her proper course.

VAISHAMPÁYANA said:

CURSED BY WISE and wrathful Vishva-mitra, Sarásvati flowed with blood at that auspicious and excellent *tirtha*. Demons gathered there, royal descendant of Bharata, and all of them lived happily from drinking the blood in the river. Joyful and fully sated, and with their anxieties dispelled, they danced and laughed as if they had conquered heaven. 43.1

After some time, lord of the earth, some seers, who were very rich in austerities, arrived at the Sarásvati river on a tour of the *tirthas*. After bathing at all the sites, Your Majesty, the wise bull-like ascetics, who were greedy for austerities, attained the highest joy. They then traveled to the *tirtha* where the current flowed with blood. Arriving at that terrible site, the illustrious men saw Sarásvati's water running with blood and being drunk by hordes of demons, best of men. On seeing the demons, those ascetics of rigid vows 43.5

tān dr̥ṣṭvā rākṣasān rājan munayaḥ saṁśīta|vratāḥ  
paritrāṇe Sarasvatyaḥ paraṁ yatnaṁ pracakrire.  
te tu sarve mahā|bhāgāḥ samāgamya mahā|vratāḥ  
āhūya saritām śreṣṭhām idaṁ vacanam abruvan:

«kāraṇaṁ brūhi kalyāṇi kim|arthaṁ te hrado hy ayam  
evam ākulatām yātaḥ. śrutv” ādhyāsyāmahe vayam.»

43.10 tataḥ sā sarvam ācaṣṭa yathā|vṛttaṁ pravepatī.  
duḥkhitām atha tām dr̥ṣṭvā ūcus te vai tapo|dhanāḥ:

«kāraṇaṁ śrutam asmābhiḥ śāpas c’ āiva śruto ’n|aghe.  
kariṣyāmo vyaṁ yatnaṁ sarva eva tapo|dhanāḥ.»

evam ukṭvā saric|chreṣṭhām ūcus te ’tha paras|param:  
«vimocayāmahe sarve śāpād etām Sarasvatīm.»

te sarve brāhmaṇā rājaṁs tapobhir niyamaḥ tathā  
upavāsaiḥ ca vividhair yamair kaṣṭa|vratāḥ tathā,  
ārādhya paśu|bhartāraṁ Mahā|devaṁ jagat|patim  
mokṣayām āsus tām devīm saric|chreṣṭhām Sarasvatīm.

43.15 teṣāṁ tu sā prabhāvena prakṛti|sthā Sarasvatī  
prasanna|salilā jajñe yathā pūrvaṁ tath” āiva hi.  
nirmuktā ca saric|chreṣṭhā vibabhau sā yathā purā.

dr̥ṣṭvā toyaṁ Sarasvatyaḥ munibhis tais tathā kṛtam  
tān eva śaraṇaṁ jagmū rākṣasāḥ kṣudhitās tathā.  
kṛtv” āñjalim tato rājan rākṣasāḥ kṣudhay” ārditāḥ  
ūcus tān vai munīn sarvān kṛpā|yuktān punaḥ punaḥ:

made a great effort to save Sarásvati. The illustrious men of great vows all gathered together and said these words after summoning that supreme river:

“Tell us why your water has become so troubled, lovely lady. When we have heard the reason, we will consider what to do.”

Trembling, she told them everything that had happened. 43.10  
On seeing her distressed state, the austerity-rich men replied:

“We have heard the reasons, faultless lady, and we have learned of your curse. We will all endeavor to help you, rich as we are in austerities.”

Saying these words to that best of rivers, they talked among themselves thus: “Let us all release Sarásvati from her curse.”

After propitiating Maha-deva, that lord of animals and ruler of the world, with austerities and disciplines, as well as various fasts, restraints, and painful vows, the brahmins all liberated that supreme river, the goddess Sarásvati. Through 43.15  
their power, Sarásvati returned to her normal state and her waters became clear, just as before. Liberated, that best of rivers looked glorious, just as before.

When they saw the ascetics transform Sarásvati's waters in this way, the famished demons took refuge in the men. Stricken with hunger and cupping their hands in respect, the demons repeatedly said the following words to the compassionate ascetics:

«vayaṃ ca kṣudhitās c' āiva dharmādd hīnās ca śāśvatāt.  
na ca naḥ kāmā|kāro 'yaṃ yad vayaṃ pāpa|kāriṇaḥ.  
yuṣmākaṃ c' ā|prasādena duṣ|kṛtena ca karmaṇā  
yat pāpaṃ vardhate 'smākaṃ yataḥ smo brahma|rākṣasāḥ  
yoṣitām c' āiva pāpena yoni|doṣa|kṛtena ca,

43.20 evaṃ hi vaiśya|śūdrāṇaṃ kṣatriyāṇaṃ tath" āiva ca  
ye brāhmaṇān pradviṣanti te bhavanti 'iha rākṣasāḥ.  
ācāryaṃ ṛtvijaṃ c' āiva guruṃ vṛddha|janaṃ tathā  
prāṇino ye 'vamanyante te bhavanti 'iha rākṣasāḥ.  
tat kurudhvam ih' āsmākaṃ tāraṇaṃ dvija|sattamāḥ!  
śaktā bhavantaḥ sarveṣāṃ lokānāṃ api tāraṇe!»

teṣāṃ tu vacanaṃ śrutvā tuṣṭuvus tāṃ mahā|nadīm  
moks'ārthaṃ rakṣasāṃ teṣāṃ ūcuḥ prayata|mānasāḥ:

«kṣataṃ kīṭ'āvapannaṃ ca yac c' ōcchiṣṭ'ācītaṃ bhavet  
sa|keśaṃ avadhūtaṃ ca rudit'ōpahataṃ ca yat  
ebhiḥ saṃsrṣṭam annaṃ ca bhāgo 'sau rakṣasāṃ iha.

43.25 tasmā jñātvā sadā vidvān etān yatnād vivarjayet.  
rākṣas'ānnaṃ asau bhuṅkte yo bhuṅkte hy annam īdṛśam.»

śodhayitvā tatas tīrthaṃ ṛṣayas te tapo|dhanāḥ  
moks'ārthaṃ rākṣasānāṃ ca nadīm tāṃ pratyacodayan.  
maha"rṣiṇāṃ mataṃ jñātvā tataḥ sā saritām varā  
Aruṇāṃ ānayāṃ āsa svām tanuṃ puruṣa'rṣabha.  
tasyām te rākṣasāḥ snātvā tanūs tyaktvā divaṃ gataḥ.  
Aruṇāyāṃ mahā|rāja brahma|vadhy"āpahā hi sā.  
etam artham abhijñāya deva|rājaḥ śata|kratuh  
tasmimṣ tīrthe vare snātvā vimuktaḥ pāpmanā kila.

"We were hungry and bereft of the eternal truth. We had no agency when we acted wrongfully. Your grace was absent and we have acquired bad karma. Our sins have increased as brahmin *rákshasas* and our women suffer the evil that comes from the fault of their wombs.\*

Vaishyas, shudras and kshatriyas who despise brahmins also become *rákshasas* in this world. And those creatures who have contempt for teachers, priests, instructors, or old people also become *rákshasas* in this world. Save us, best of brahmins! You have the ability to save all the worlds!" 43.20

Hearing their words, the ascetics praised the great river and, with pious minds, said the following words in order to release the *rákshasas*:

"Any food that has been damaged, touched by insects, rejected or heaped together, or that contains hair, or is discarded, or tainted by tears, or consists of a mixture of all these, will be the portion of *rákshasas* in this world. Knowing this, a wise man should always carefully avoid such foods. Whoever eats such food eats the food of a *rákshasa*." 43.25

After they had purified the *tirtha*, the seers, who were rich in austerities, urged the river to liberate the demons. Understanding the intention of the great seers, that best of rivers turned her body toward Aruná, bull of men.\* The demons bathed in the Aruná river, abandoned their bodies, and went to heaven. For it is at Aruná that Sarásvati can remove the sin of murdering a brahmin. Indra of a hundred sacrifices, that king of the gods, knew this and became released from his sin by bathing at this supreme sacred site.

JANAMEJAYA uvāca:

43.30 kim|arthaṃ bhagavāñ Śakro  
brahma|vadhyām avāptavān?  
katham asmiṃś ca tīrthe vai  
āpluty' ā|kalmaṣo 'bhavat?

VAIŚAMPĀYANA uvāca:

śṛṇuṣv' āitad upākhyānaṃ yathā|vṛttaṃ jan' |ēśvara  
yathā bibheda samayaṃ Namucer Vāsavaḥ purā.

Namucir Vāsavād bhītaḥ sūrya|raśmiṃ samāviśat.  
ten' Êndraḥ sakhyam akarot samayaṃ c' êdam abravīt:

«na c' ārdreṇa na śuṣkeṇa na rātrau n' āpi c' āhani  
vadhīṣyāmy asura|śreṣṭha. sakhe satyena te śape.»

evam sa kṛtvā samayaṃ dṛṣṭvā nīhāram īśvaraḥ  
cicched' āśya śiro rājann apāṃ phenena Vāsavaḥ.

43.35 tac chiro Namuceś chinnaṃ pṛṣṭhataḥ Śakram anvīyāt  
«bho! bho! mitra|han pāp' êti» bruvāṇaṃ Śakram antikāt.  
evam sa śirasā tena codyamānaḥ punaḥ punaḥ  
pitā|mahāya saṃtapta etam arthaṃ nyavedayat.  
tam abravīl loka|gurur:

«Aruṇāyāṃ yathā|vidhi  
iṣṭv' ōpasprṣa dev'|êndra tīrthe pāpa|bhay'|āpahe.  
eṣā puṇya|jalā Śakra kṛtā munibhir eva tu.  
nigūḍham asy' āgamanam ih' āsīt pūrvam eva tu.  
tato 'bhyety' Ârunāṃ devīm plāvayām āsa vāriṇā.  
Sarasvaty' Ârunāyās ca puṇyo 'yaṃ saṃgamo mahān.  
43.40 iha tvaṃ yaja dev'|êndra. dada dānāny anekaśaḥ.  
atr' āplutya su|ghorāt tvaṃ pātakād vipra mokṣyase.»



JANAM-ÉJAYA said:

Why did Lord Shakra murder a brahmin? How did he 43.30  
become liberated from his stain by bathing at this sacred  
site?

VAISHAMPÁYANA said:

Listen to the story of how Vásava broke his pact with  
Námuchi in the past, lord of the people.

Námuchi once entered a ray of the sun because of his fear  
of Vásava. Indra, however, befriended Námuchi and made  
this pact:

“Best of demons, I shall not slay you with anything wet  
or dry, and neither at night nor in the daytime. I swear this  
to you by the truth, my friend.”

After he had made this agreement, Lord Vásava caught  
sight of some mist and cut off Námuchi's head with the  
foamy water.\* Námuchi's sliced off head followed close be- 43.35  
hind Shakra, shouting: “You! You! Evil slayer of friends!”  
Harrassed again and again by the head, tormented Indra  
informed the Grandfather of the matter and the teacher of  
the world said to him:

“Perform a sacrifice with due rites at Aruná, king of the  
gods, and sip the water at that *tirtha* since it removes the  
danger of sin. This river has had its waters purified by as-  
cetics, Shakra. Her arrival here was previously concealed  
but Sarásvati then appeared at divine Aruná and flooded  
it with her waters. This great confluence between Sarásvati  
and Aruná is sacred. Perform a sacrifice here, king of the 43.40  
gods. Give many gifts. By bathing here, you will be freed  
from your terrible sin, wise Indra.”

ity uktaḥ sa Sarasvatyāḥ kuñje vai Janamejaya  
iṣṭvā yathāvad Bala|bhīd Aruṇāyām upāspṛśat.  
sa muktaḥ pāpmanā tena brahma|vadhya|kṛtena ca  
jagāma saṃhṛṣṭa|manās tri|divaṃ tri|daś'ēśvaraḥ.  
śīras tac c' āpi Namuces tatr' āiv' āplutya Bhārata  
lokān kāma|dughān prāptam a|kṣayān rāja|sattama.

VAISAMPĀYANA UVĀCA:

tatr' āpy upaspṛśya Balo mah"ātmā  
dattvā ca dānāni pṛthag|vidhāni  
avāpya dharmaṃ param'ārtha|karmā  
jagāma Somasya mahat su|tīrtham,  
43-45 yatr' āyajād rāja|sūyena Somah  
s'ākṣāt purā vidhivat pārthiv'ēndra  
Atrir dhīmān vipra|mukhyo babhūva  
hotā yasmin kratu|mukhye mah"ātmā,  
yasy' ānte 'bhūt su|mahad dānavānām  
daiteyānām rākṣasānām ca devaiḥ  
yasmin yuddham Tāra|k'ākhyam su|tīvram  
yatra Skandas Tāra|k'ākhyam jaghāna,  
saināpatyam labdhavān devatānām  
Mahāsena yatra daity'ānta|kartā  
s'ākṣāc c' āivam nyavasat Kārttikeyaḥ  
sadā Kumāro yatra sa plakṣa|rājaḥ.

Addressed in this way, Janam-ējaya, the slayer of Bala duly performed a sacrifice at the Bower of Sarásvati and sipped the water in the Aruná river. Released from the sin of slaying a brahmin, the lord of the thirty gods joyfully returned to heaven. Námuchi's head also plunged into the water, descendant of Bharata, and attained worlds that are deathless and that grant all desires.

VAISHAMPÁYANA said:

After great-spirited Bala had sipped the water at this site, he gave many kinds of gifts and attained merit. That man, whose actions have the highest purpose, then went to the fine and great *tirtha* of Soma. It was here, king of kings, that Soma himself once duly performed the Raja-suya sacrifice.\* 43.45  
Wise and great-spirited Atri—that chief among brahmins—had been the *hotri* priest in that eminent sacrifice. At the end of the sacrifice, there was a huge battle between the gods and the *dánavas*, *daitéyas* and *rákshasas*. This terrible battle was called Táraka because Skanda killed a demon called Táraka. It was here too that demon-slaying Mahasena acquired generalship over the gods, and thus Kumára, or Karttikéya, always dwells in person where the King of Figs stands.

JANAMEJAYA uvāca:

- 44.I SARASVATYĀḤ prabhāvo 'yam uktas te dvija|sattama.  
Kumārasy' ābhiṣekaṃ tu brahman vyākhyātum arhasi.  
yasmin deṣe ca kāle ca yathā ca vadatāṃ vara  
yais c' ābhiṣikto bhagavān vidhinā yena ca prabhuḥ,  
Skando yathā ca daityānām akarot kadanam mahat  
tathā me sarvam ācakṣva. param kautūhalaṃ hi me.

VAIŚAMPĀYANA uvāca:

- Kuru|vaṃśasya sadṛśam kautūhalaṃ idaṃ tava.  
harṣam utpādayaty eva vaco me Janamejaya.  
44.5 hanta te kathayiṣyāmi śṛṇvānasya nar' |ādhipa  
abhiṣekaṃ Kumārasya prabhāvaṃ ca mah" |ātmanaḥ.  
tejo Māheśvaraṃ skannam agnau prapatitaṃ purā.  
tat sarva|bhakṣo bhagavān n' āśakad dagdhum a|kṣayam.  
ten' āsīdati tejasvī dīptimān havya|vāhanaḥ  
na c' āiva dhārayām āsa garbhaṃ tejo|mayam tadā.  
sa Gaṅgām abhisamgamya niyogād Brahmanaḥ prabhuḥ  
garbham āhitavān divyaṃ bhāskar' |ōpama|tejasam.  
atha Gaṅg" āpi taṃ garbham a|sahantī vidhāraṇe  
utsasarja girau ramye Himavaty a|mar' |ārcite.  
sa tatra vavṛdhe lokān āvṛtya jvalan' |ātma|jaḥ.  
44.IO dadṛśur jvalan' |ākāraṃ taṃ garbham atha Kṛttikāḥ  
śara|stambe mah" |ātmānam anal' |ātma|jam īśvaram.  
«mam' āyam! iti» tāḥ sarvāḥ putr' |ārthinyo 'bhicukruśuḥ.  
tāsāṃ viditvā bhāvaṃ taṃ mātṛiṇām bhagavān prabhuḥ  
prasnutānām payaḥ ṣaḍbhir vadanair apibat tadā.

JANAM-ÉJAYA said:

YOU HAVE DESCRIBED the power of Sarásvati, best of 44.1  
twice-born brahmins. But you should describe the consecration of Kumára, brahmin. The place, the time, and the means; who consecrated the illustrious Lord and with what rite; and how Skanda massacred the *daityas*. Tell me everything, supreme narrator. For I have the greatest curiosity.

VAISHAMPÁYANA said:

Your curiosity suits one belonging to the Kuru lineage. 44.5  
My words will fill you with joy, Janam-éjaya. If you are listening, lord of men, I will describe great-spirited Kumára's consecration and his power.

In the past, Mahéshvara's vital seed was spilled and fell into a fire. Lord Agni, who consumes everything, was unable to incinerate the indestructible object. That bearer of oblations became splendid and powerful as a result, but was unable to support that embryo of radiant energy. Under the instruction of Brahma, Lord Agni went to Ganga and deposited in her the divine embryo, which was radiant as the sun. Unable to support the embryo, Ganga emitted it into the glorious Hímavat mountain, which is worshipped by immortals. Covering the worlds, that son of Fire then grew up in that place.

One day the Kríttikas\* caught sight of the embryo—that 44.10  
great-spirited lord and son of Fire—as he lay in a clump of reeds bearing the appearance of a flame. In their desire for a son, all the Kríttikas exclaimed: "It's mine!" Realizing their disposition, the illustrious Lord drank milk from all six breastfeeding mothers by using six mouths. When

taṃ prabhāvaṃ samālakṣya tasya bālasya Kṛttikāḥ  
 paraṃ vismayam āpannā devyo divya|vapur|dharāḥ.  
 yatr' ōtsrṣṭaḥ sa bhagavān Gaṅgayā giri|mūrdhani  
 sa śailaḥ kāñcanaḥ sarvaḥ saṃbabhau Kuru|sattama.  
 vardhatā c' āiva garbheṇa pṛthivī tena rañjitā  
 ataś ca sarve saṃvṛttā girayaḥ kāñcan'|ākaraḥ.

44.15 Kumāraḥ su|mahā|vīryaḥ Kārttikeya iti smṛtaḥ.  
 Gāṅgeyaḥ pūrvam abhavan mahā|yoga|bal'|ānviataḥ.  
 śamena tapasā c' āiva vīryeṇa ca samanvitaḥ  
 vavṛdhe 'tīva rāj'|ēndra candravat priya|darśanaḥ.  
 sa tasmin kāñcane divye śara|stambe śriyā vṛtaḥ  
 stūyamānaḥ sadā śete gandharvair munibhis tathā.  
 tath' āitam anvanṛtyanta deva|kanyāḥ sahasraśaḥ  
 divya|vāditra|nṛtya|jñāḥ stuvantyaś cāru|darśanaḥ.  
 anvāste ca nadī devaṃ Gaṅgā vai saritāṃ varā  
 dadhāra pṛthivī c' āinaṃ bibhratī rūpam uttamam.

44.20 jāta|karm'|ādikās tatra kriyās cakre Bṛhaspatiḥ.  
 Vedaś c' āinaṃ catur|mūrtir upatasthe kṛt'|āñjaliḥ.  
 Dhanurvedaś catuṣ|pādaḥ śastra|grāmaḥ sa|Saṅgrahaḥ  
 tatr' āinaṃ samupātiṣṭhat s'|ākṣād Vāṇī ca kevalā.

sa dadarśa mahā|vīryaṃ deva|devam Umā|patim  
 Śaila|putryā samāsīnaṃ bhūta|saṅgha|śatair vṛtam.  
 nikāyā bhūta|saṅghānām param'|ādbhuta|darśanaḥ  
 vikṛtā vikṛt'|ākārā vikṛt'|ābharaṇa|dhvajāḥ,  
 vyāghra|simha'|rkṣa|vadanā biḍāla|makar'|ānanāḥ  
 vṛṣa|daṃśa|mukhās c' ānye gaj'|ōṣṭra|vadanās tathā

they saw the power of the child, the divine Kríttikas—who bore heavenly forms—became filled with great wonder. The entire mountain-peak where Ganga emitted the Lord became radiant with gold, best of Kurus. The earth became illuminated by the growing embryo and all the mountains appeared golden.

Mighty Kumára thus became known as Karttikéya. Previously known as Gangéya, he possessed great strength as a result of practicing Yoga. Endowed with serenity, asceticism, and power, he grew up to be extremely handsome, just like the moon, king of kings. He lay in that gold and divine clump of reeds, surrounded by glory and continuously worshipped by *gandhárvas* and ascetics. Thousands of beautiful young goddesses—skilled in divine music and dance—danced before him, praising him. The river Ganga, that best of rivers, served the god and the earth held him, bearing a beautiful form. Brihas-pati performed Kumára's birth-rites and other ceremonies there. The fourfold Veda\* attended him with hands cupped in respect. The 'Dhanur-veda,' with its four sections and collection of weapons, waited upon him at that site, together with the *sáṅgraha*.\* Speech also waited upon him alone and in person. 44.15 44.20

Kumára saw the husband of Uma, that mighty god of gods, sitting together with Mount Hímavat's daughter and surrounded by hundreds of hordes of spirits. These troops of ghostly hordes had wondrous appearances. Transforming themselves, their forms changed and their ornaments and banners changed too. They had the faces of tigers, lions, bears, cats, and *mákaras*.\* Some had the mouths of cats, while others had the faces of elephants or camels. Some

ulūka|vadanāḥ ke cid gr̥dhra|gomāyu|darśanāḥ,  
44.25 krauñca|pārāvata|nibhair vadanai rāṅkavair api  
śvā|vic|chalyaka|godhānām aj'āiḍaka|gavām tathā  
sadṛśāni vapūṃsy anye tatra tatra vyadhārayan.  
ke cic chail'āmbuda|prakhyās cāk'r'ôdyata|gad"āyudhāḥ  
ke cid añjana|puñj'ābhāḥ ke cic chvet'ācala|prabhāḥ.

sapta mātṛgaṇās c' āiva samājagmur viśam pate  
sādhyā Viśve 'tha Maruto Vasavaḥ Pitaras tathā,  
Rudr'ādityās tathā siddhā bhujagā dānavāḥ khagāḥ  
Brahmā svayaṃ|bhūr bhagavān sa|putraḥ saha Viṣṇunā.  
Śakras tath" ābhyayād draṣṭuṃ kumāra|varam a|cyutam  
Nārada|pramukhās c' āpi deva|gandharva|sattamāḥ.

44.30 deva'r̥ṣayaś ca siddhās ca Bṛhaspati|puro|gamāḥ  
pitara jagataḥ śreṣṭhā devānām api devatāḥ  
te 'pi tatra samājagmur Yāmā Dhāmās ca sarvaśaḥ.

sa tu bālo 'pi balavān mahā|yoga|bal'ānvitah  
abhyājagāma dev'ēśam śūla|hastam pinākinam.  
tam āvrajantam ālakṣya Śivasy' āsīn mano|gatam  
yugapac Shaila|putryās ca Gaṅgāyāḥ Pāvakasya ca:  
«kaṃ nu pūrvam ayaṃ bālo gauravād abhyupaiśyati?  
api mām iti?» sarveṣāṃ teṣāṃ āsīn mano|gatam.

teṣāṃ etam abhiprāyaṃ caturṇām upalakṣya saḥ  
yugapad yogam āsthāya sasarja vividhās tanūḥ.  
44.35 tato 'bhavac catur|mūrtilḥ kṣaṇena bhagavān prabhuḥ.  
tasya Śākho Viśākhaś ca Naigameyaś ca pṛṣṭhataḥ.  
evaṃ sa kṛtvā hy ātmānaṃ caturdhā bhagavān prabhuḥ  
yato Rudras tataḥ Skando jagām' ādbhuta|darśanaḥ,



had the faces of owls, others the appearances of vultures or jackals. Here and there, others had bodies that resembled porcupines,\* iguanas, goats, sheep, or cows, and faces that looked like curlews, pigeons, or ranku deer. Some looked like mountains or clouds, some were armed with discuses or raised maces, some resembled masses of collyrium, while others had the appearance of white mountains. 44.25

The seven groups of mothers also gathered there, lord of the people, as did the *sadhyas*, Vishvas, Maruts, Vasus, Ancestors, Rudras, *adityas*, *siddhas*, snakes, *dánavas*, birds, self-created Lord Brahma, the son of Brahma, and Vishnu. Shakra too went to see that fine and imperishable child, along with eminent gods and *gandhárvas* who were led by Nárada. The gods and seers, as well as the *siddhas* who were led by Brihas-pati, the fathers of the universe, and the most eminent deities all gathered there, along with the Yámas and Dhamas.\* 44.30

Although a mere child, mighty Kumára, who possessed great powers from yogic discipline, approached trident-bearing Shiva, that lord of the gods. When they saw him approaching, Shiva, Mount Hímavat's daughter, Ganga, and Fire all had the same simultaneous thought: "Whom will the child first approach out of respect? Will it be me?"

Observing the thoughts of the four gods, Kumára applied his yogic power and emitted several bodies at the same time. In an instant the illustrious Lord had four aspects. Those that stood behind him were Shakha, Vishákha, and Naigaméya. After the illustrious Lord had thus divided himself into four, Skanda—a wonder to behold—approached Rudra, while Vishákha approached the divine daughter of 44.35

Viśākhas tu yayau yena devī giri|var'|ātma|jā  
 Śākho yayau ca bhagavān Vāyu|mūrtir Vibhāvasum  
 Naigameyo 'gamad Gaṅgām kumāraḥ pāvaka|prabhaḥ.  
 sarve bhāsura|dehās te catvāraḥ sama|rūpiṇaḥ  
 tān samabhyayur a|vyagrās. tad adbhutam iv' ābhavat.

hā|hā|kāro mahān āsīd deva|dānava|rakṣasām  
 tad dr̥ṣṭvā mahad āścaryam adbhutaṃ loma|harṣaṇam.

44.40 tato Rudraś ca devī ca Pāvakaś ca Pitāmaham  
 Gaṅgayā sahitāḥ sarve praṇipetur jagat|patim.  
 praṇipatya tatas te tu vidhivad rāja|puṃ|gava  
 idam ūcur vaco rājan Kārttikeya|priy'|ēpsayā:

«asya bālasya bhagavann ādhipatyaṃ yath"lēpsitam  
 asmat|priy'|ārthaṃ dev'|ēśa sadṛśaṃ dātum arhasi.»

tataḥ sa bhagavān dhīmān sarva|loka|pitā|mahaḥ  
 manasā cintayām āsa «kim ayaṃ labhatām iti.»

aiśvaryāṇi ca sarvāṇi deva|gandharva|rakṣasām  
 bhūta|yakṣa|vihaṃgānām pannagānām ca sarvaśaḥ

44.45 pūrvam ev' ādideś' āsau nikāyeṣu mah"lātmanām  
 samarthaṃ ca tam aiśvarye mahā|matir amanyata.  
 tato muhūrtaṃ sa dhyātvā devānām śreyasi sthitaḥ  
 saināpatyaṃ dadau tasmai sarva|bhūteṣu Bhārata.  
 sarva|deva|nikāyānām ye rājānaḥ pariśrutāḥ  
 tān sarvān vyādideś' āsmai sarva|bhūta|pitā|mahaḥ.

tataḥ Kumāram ādāya devā Brahma|puro|gamāḥ  
 abhiṣek'|ārtham ājagmuḥ śail'|ēndraṃ sahitās tataḥ,  
 puṇyām Haimavatīm devīm saric|chreṣṭhām Sarasvatīm  
 Samantapañcake yā vai triṣu lokeṣu viśrutā.

supreme Mount Hímavat, illustrious Shakha approached Vibha-vasu in the form of Vayu, and Naigaméya—that child of fiery radiance—approached Ganga. These four radiant forms all calmly approached the gods, bearing equal appearances. It was like a miracle.

The gods, *dánavas*, and *rákshasas* all cheered loudly when they saw that great and wonderful hair-raising miracle. Rudra, the goddess Uma, Fire, and Ganga all bowed before the Grandfather, that lord of the world. After duly bowing, bull among kings, they said these words in their desire to favor Karttikéya: 44.40

“Lord and ruler of the gods, as a kindness to us please offer this child some suitable and desirable power.”

That wise Lord, the Grandfather of the entire world, then pondered what the child should receive. He had previously designated among troops of great-spirited beings every sovereignty over the gods, *gandhárvas*, and *rákshasas*, as well as over all spirits, *yakshas*, birds, and snakes. And wise Brahma considered that Kumára too was capable of sovereignty. After considering the matter for a while, Brahma, who was concerned with the good of the gods, gave Kumára generalship over all creatures, descendant of Bharata. The Grandfather of every creature therefore allocated him all the gods who were celebrated as rulers over all troops of deities. 44.45

Taking Kumára with them, the gods, who were led by Brahma, then went to the king of the mountains in order to consecrate the child. Approaching auspicious and divine Sarásvati, that supreme river whose source lies in the Hímavat, they went to the site of Samánta-pánchaka,

44.50 tatra tīre Sarasvatyāḥ puṇye sarva|guṇ'ān|vite  
niṣedur deva|gandharvāḥ sarve saṃpūrṇa|mānasāḥ.

## VAISAMPĀYANA UVĀCA:

45.1 TATO 'BHIṢEKA|saṃbhārān sarvān saṃbhṛtya śāstrataḥ  
Bṛhaspatiḥ samiddhe 'gnau juhāv' āgniṃ yathā|vidhi.  
tato Himavatā datte maṇi|pravara|śobhite  
divya|ratn'ācite puṇye niṣaṇṇaḥ param'āsane.  
sarva|maṅgala|saṃbhārair vidhi|mantra|puras|kṛtam  
ābhiṣecanikaṃ dravyaṃ grhītvā devatā|gaṇāḥ,  
Indra|Viṣṇu mahā|vīryau sūryā|candramasau tathā  
Dhātā c' āiva Vidhātā ca tathā c' āiv' ānil'ānalau,

45.5 Pūṣṇā Bhagen' Āryamṇā ca Aṃśena\* ca Vivasvatā  
Rudraś ca sahito dhīmān Mitreṇa Varuṇena ca,  
Rudrair Vasubhir ādityair Aśvibhyāṃ ca vṛtaḥ prabhuḥ  
Viśvedevair Marudbhiś ca sādhyaiś ca Pitṛbhiḥ saha,  
gandharvair apsarobhiś ca yakṣa|rākṣasa|pannagaiḥ  
deva'rṣibhir a|saṅkhyātais tathā brahma'rṣibhis tathā,  
Vaikhānasair Vālakhilyair vāyv|āhārair marīci|paiḥ  
Bhṛgubhiś c' Āngirobhiś ca Yatibhiś ca mah"ātmatbhiḥ  
sarvair vidyā|dharaiḥ puṇyair yoga|siddhais tathā vṛtaḥ,

Pitāmahaḥ Pulastyaś ca Pulahaś ca mahā|tapāḥ  
Āngirāḥ Kaśyapo 'triś ca Marīcir Bhṛgur eva ca  
Kratur Haraḥ Pracetās ca Manur Dakṣas tath" āiva ca,

which is renowned throughout the three worlds. Their de- 44.50  
sires fulfilled, the gods and *gandhárvas* all took their seats on  
Sarásvati's holy bank, which is endowed with every virtue.

VAISHAMPÁYANA said:

AFTER GATHERING all the items that are prescribed by 45.1  
the Teachings as necessary for a consecration, Brihas-pati  
performed an oblation in a kindled fire in the proper man-  
ner. He then sat down in a fine chair offered by Hínavat.  
The chair was covered with divine jewels and glistened with  
excellent gems. Hosts of gods brought consecration objects  
that were invested with rites and mantras and accompanied  
by every kind of auspicious item. Mighty Indra and Vishnu  
also came and gathered there, as did the Sun and Moon,  
Dhatri and Vidhátri, and the Wind and Fire.

Wise Rudra was also there, accompanied by Pushan, Bha- 45.5  
ga, Áryaman, Ansha, Vivásvat, Mitra and Váruna.\* The lord  
was surrounded by the Rudras, Vasus, *adityas*, Ashvins,  
Vishve-devas, Maruts, *sadhyas*, and Ancestors, as well as  
by *gandhárvas*, nymphs, *yakshas*, *rákshasas*, snakes, count-  
less gods and seers, and brahmin ascetics. He was also sur-  
rounded by Vaikhánasa ascetics, Valakhílya ascetics, ascetics  
who eat the wind and who drink the rays of the sun, by de-  
scendants of Bhrigu and Ángiras, by great-spirited Yatis, all  
the *vidya-dharas*, and those pure beings who have attained  
perfection through Yoga.

The Grandfather was also there, as was Pulástya, Púlaha  
of great austerities, Ángiras, Káshyapa, Atri, Maríchi,  
Bhrigu, Kratu, Hara, Prachétas, Manu, and Daksha. The 45.10  
seasons also gathered there, lord of the people, as did the

- 45.10 ṛtavaś ca grahās c' āiva jyotīṃṣi ca viśāṃ pate  
mūrtimatyaś ca sarito vedās c' āiva sanātanāḥ,  
samudrās ca hradās c' āiva tīrthāni vividhāni ca  
pṛthivī dyaur diśās c' āiva pādapās ca jan'ādhīpa,  
Aditir deva|mātā ca Hriḥ Śriḥ Svāhā Sarasvatī  
Umā Śacī Sinīvālī tathā c' Ānumatiḥ Kuhūḥ  
Rākā ca Dhiṣaṇā c' āiva patnyaś c' ānyā div'āukasām,  
Himavāṃś c' āiva Vindhyaś ca Meruś c' āneka|śṛṅgavān  
Airāvataḥ s'ānucaraḥ Kalāḥ Kāṣṭhās tath" āiva ca  
Mās'ārdhamāsā Ṛtavas tathā Rātry|Ahanī nṛpa,  
Uccaiḥśravā haya|śreṣṭho nāga|rājaś ca Vāsukiḥ  
Aruṇo Garuḍaś c' āiva Vṛkṣās c' Auśadhibhiḥ saha  
Dharmaś ca bhagavān devaḥ samājagmur hi saṃgatāḥ.
- 45.15 Kālo Yamaś ca Mṛtyuś ca Yamasy' ānucarās ca ye  
bahulatvāc ca n' ōktā ye vividhā devatā|gaṇāḥ  
te Kumār'ābhiṣek'|ārthaṃ samājagmus tatas tataḥ.

jagrḥus te tadā rājan sarva eva div'āukasah  
ābhiṣecanikaṃ bhāṇḍaṃ maṅgalāni ca sarvaśaḥ.  
divya|saṃbhāra|saṃyuktaiḥ kalaśaiḥ kāñcanair nṛpa  
Sarasvatībhiḥ puṇyābhir divya|toyābhir eva tu,  
abhyaṣiñcan Kumāraṃ vai saṃprahrṣṭā div'āukasah  
senā|patiṃ mah"ātmānam asurāṇāṃ bhayañ|karam.  
purā yathā mahā|rāja Varuṇaṃ vai jal'ēśvaram  
tath" ābhyaṣiñcad bhagavān sarva|loka|pitā|mahāḥ  
Kāśyapaś ca mahā|tejā ye c' ānye loka|kīrtitāḥ.

planets, the stars, the rivers in embodied form, the eternal Vedas, the oceans, the lakes, the different *tirthas*, the earth, the sky, the directions, and the trees, protector of the people. Áditi, mother of the *aditya* gods, was also there, as was Hri, Shri, Svaha, Sarásvati, Uma, Shachi, Siniváli, Ánumati, Kuhu, Raka, Dhíshana, and the other wives of the gods. Hímavat was there too, along with Vindhya and many-peaked Meru, as was Airávata and his attendants, and also the Kalás, Kashthas, Months, Fortnights, Seasons, Night and Day, Your Majesty.\* Ucchaih-shravas, that best of horses, Vásuki, the king of the *nagas*, Áruna, Gáruda, the Trees, the Herbs, and Dharma, that divine Lord, also came and gathered there. Kala, Yama, Death, Yama's attendants, 45.15 and various hosts of gods that cannot be described because of their large numbers also assembled there for Kumára's consecration.

Every one of the gods carried objects of consecration along with all kinds of auspicious items. Using golden jars that contained divine articles, the gods joyfully sprinkled Kumára with Sarásvati's pure and divine waters and consecrated him as their general, a hero to terrorize demons. Just as they had once consecrated Váruna, that lord of the waters, in the past, so the illustrious Grandfather of the entire world, as well as splendid Káshyapa and the other beings who were renowned throughout the world, consecrated Kumára, Your Majesty.

45.20 tasmai Brahmā dadau prīto balino vāta|raṁhasaḥ  
kāma|vīrya|dharān siddhān mahā|pāriṣadān prabhuḥ:  
Nandisenam Lohitākṣam Ghaṇṭākarmaṇam ca saṁmatam  
caturtham asy' ānucaraṁ khyātaṁ Kumudamālinam.  
tatra Sthāṇuṁ mahā|tejā mahā|pāriṣadam prabhuḥ  
māyā|śata|dharaṁ kāmam kāma|vīrya|bal'ānvitam  
dadau Skandāya rāj'ēndra sur'āri|vinibarhaṇam.  
sa hi dev'āsure yuddhe daityānām bhīma|karmaṇām  
jaghāna dorbhyām saṁkruddhaḥ prayutāni catur|daśa.

tathā devā dadus tasmai senām nairṛta|saṁkulām  
deva|śatru|kṣaya|karīm aljāyām viśva|rūpiṇīm.

45.25 jaya|śabdaṁ tathā cakrur devāḥ sarve sa|Vāsavāḥ  
gandharvā yakṣa|rakṣāṁsi munayaḥ pitaras tathā.

tataḥ prādād anucarau Yamaḥ Kāl'ōpamāv ubhau  
Unmāthaś ca Pramāthaś ca mahā|vīryau mahā|dyuti.  
Subhrājo Bhāskaraś c' āiva yau tau Sūry'ānuyāyinau  
tau Sūryaḥ Kārttikeyāya dadau prītaḥ pratāpavān.  
Kailāsa|śṛṅga|saṁkāśau śveta|māly'ānulepanau  
Somo 'py anucarau prādān Maṇim Sumaṇim eva ca.  
Jvālā|Jihvaṁ tathā jyotir ātma|jāya hut'āśanaḥ  
dadāv anucarau sūrau para|sainya|pramāthinau.



Lord Brahma then joyfully gave Kumára four great at- 45.20  
 tendants who were mighty and swift as the wind, and who  
 had attained perfection and wielded whatever power they  
 desired. They were: Nandi-sena, Lohitáksha, the attendant  
 known as Ghantákarna, and a fourth called Kúmuda-malin.  
 The glorious lord also gave Skanda Sthanu as a great atten-  
 dant, king of kings. Able to produce a hundred illusions at  
 will, Sthanu could wield any power and strength he desired  
 and crushed the enemies of the gods. In a battle between the  
 gods and demons, wrathful Sthanu slew fourteen million  
 terrifying *daityas* with his arms.

In this way, the gods gave Kumára a diverse and invincible  
 army, which abounded with *náirritas* and brought destruc- 45.25  
 tion to the enemies of the gods. All the gods and Vāsava,  
 as well as the *gandhárvas*, *yakshas*, *rákshasas*, ascetics and  
 ancestors then cried out a shout of victory.

Yama then gave Kumára two attendants—Unmátha and  
 Pramátha—who were endowed with great might and splen-  
 dor and who resembled Time. The brilliant Sun also joy-  
 fully gave Karttikéya two of his followers: Subhrája and  
 Bháskara. The Moon too gave him two attendants—Mani  
 and Súmani—who looked like the peaks of Mount Kailása  
 and who wore white garlands and ointments. In the same  
 way, oblation-consuming Fire also gave two heroic atten-  
 dants to his son, Jvala and Jihva, who crushed enemy troops.

- 45.30 Parighaṃ ca Vaṭaṃ c' āiva Bhīmaṃ ca su|mahā|balam  
Dahatiṃ Dahanam c' āiva pracaṇḍau vīrya|saṃmatau  
Aṃśo 'py anucarān pañca dadau Skandāya dhīmate.  
Utkrośaṃ Pañcakaṃ c' āiva vajra|daṇḍa|dharāv ubhau  
dadāv anala|putrāya Vāsavaḥ para|vīra|hā;  
tau hi śatrūn Mahendrasya jaghnatuḥ samare bahūn.  
Cakraṃ Vikramakaṃ c' āiva Saṅkramaṃ ca mahā|balam  
Skandāya trīn anucarān dadau Viṣṇur mahā|yaśāḥ.  
Vardhanaṃ Nandanaṃ c' āiva sarva|vidyā|viśāradau  
Skandāya dadatuḥ prītāv Ásvinau bhiṣajāṃ varau.  
Kundaṃ ca Kusumaṃ c' āiva Kumudaṃ ca mahā|yaśāḥ  
Ḍambar'|Āḍambarau c' āiva dadau Dhātā mah" |ātmane.  
45.35 Cakr'|Ānucakrau balinau megha|cakrau bal'|ōtkaṭau  
dadau Tvaṣṭā mahā|māyau Skandāy' ānucarāv ubhau.

Suvrataṃ Satyasandhaṃ ca dadau Mitro mah" |ātmane  
Kumārāya mah" |ātmānau tapo|vidyā|dharau prabhuḥ.  
su|darśanīyau vara|dau triṣu lokeṣu viśrutau  
Suvrataṃ ca mah" |ātmānaṃ Śubhakarmāṇam eva ca  
Kārttikeyāya saṃprādād Vidhātā loka|viśrutau.  
Pāṇitakaṃ Kālikaṃ ca mahā|māyāvināv ubhau  
Pūṣā ca pārśadau prādāt Kārttikeyāya Bhārata.  
Balaṃ c' Ātibalaṃ c' āiva mahā|vaktrau mahā|balau  
pradadau Kārttikeyāya Vāyur Bharata|sattama.  
45.40 Yamaṃ c' Ātiyamaṃ c' āiva timi|vaktrau mahā|balau  
pradadau Kārttikeyāya Varuṇaḥ satya|saṃgarah.

Ansha gave wise Skanda five attendants: Páriga, Vata, 45.30  
 and mighty Bhima, as well as Dáhati and Dáhana, both of  
 whom were fierce and renowned for their power. Vásava—  
 that slayer of enemy heroes—gave the son of Fire Utkrósha  
 and Páñchaka, who both wielded a thunderbolt and club  
 and had killed many of Mahéndra's enemies in battle. Glo-  
 rious Vishnu gave Skanda three attendants: Chakra, Víkra-  
 maka and mighty Sánkrama. Those supreme physicians,  
 the Ashvins, joyfully gave Skanda Várdhana and Nándana,  
 who were expert in every science. Glorious Dhatri gave  
 Kunda, Kúsuma, Kúmuda, Dámbara and Adámbara to  
 heroic Kumára. Tvashtri gave Skanda two mighty atten- 45.35  
 dants, Chakra and Anuchákra, who wielded great magic  
 powers, brandished cloud-discuses, and were superior in  
 strength.

Lord Mitra gave great-spirited Kumára Súvrata and Satya-  
 sandha, heroes that wielded knowledge and ascetic power.  
 Vidhátri gave Karttikéya heroic Súvrata and also Shubha-  
 karman—handsome boon-givers who were renowned in the  
 three worlds and famous throughout the universe. Pushan  
 gave Karttikéya two companions, descendant of Bharata:  
 Panítaka and Kálíka, both of whom wielded great magic  
 powers. The Wind gave Karttikéya Bala and Átibala, who  
 had large mouths and great strength, best of Bharatas. Váru- 45.40  
 na, who is true to his promises, gave Karttikéya Yama and  
 Átiyama, who were powerful and had the mouths of whales.

- Suvarcasam mah”|ātmānam tath” āiv’ āpy Ativarcasam  
Himavān pradadau rājan hut’|āśana|sutāya vai.  
Kāñcanam ca mah”|ātmānam Meghamālinam eva ca  
dadāv anucarau Merur agni|putrāya Bhārata.  
Sthiram c’ Ātisthiram c’ āiva Merur ev’ āparau dadau  
mah”|ātmā tv agni|putrāya mahā|bala|parākramau.  
Ucchṛṅgam c’ Ātiśṛṅgam ca mahā|pāśāṇa|yodhinau  
pradadāv agni|putrāya Vindhyaḥ pāriśadāv ubhau.  
45.45 Saṅgraham Vighram c’ āiva Samudro ’pi gadā|dharau  
pradadāv agni|putrāya mahā|pāriśadāv ubhau.  
Unmādam Śaṅkukarṇam ca Puṣpadantam tath” āiva ca  
pradadāv agni|putrāya Pārvatī śubha|darśanā.  
Jayaṁ Mahājayaṁ c’ āiva nāgau jvalana|sūnave  
pradadau puruṣa|vyāghra Vāsukiḥ pannag’|ēśvaraḥ.  
evaṁ sādhyās ca Rudrās ca Vasavaḥ Pitaras tathā  
Sāgarāḥ Saritās c’ āiva Girayaś ca mahā|balāḥ,  
daduḥ senā|gaṇ’|ādhyakṣān śūla|paṭṭiśa|dhārīṇaḥ  
divya|praharaṇ’|ōpetān nānā|veṣa|vibhūṣitān.  
45.50 śṛṇu nāmāni c’ āpy eṣāṁ ye ’nye Skandasya sainikāḥ  
vividh’|āyudha|saṁpannās citr’|ābharaṇa|bhūṣitāḥ:  
Śaṅkukarṇo Nikumbhaś ca Padmaḥ Kumuda eva ca  
Ananto Dvādaśabhujas tathā Kṛṣṇ’|Ōpakṛṣṇakau,  
Ghrāṇaśravāḥ Kapiskandhaḥ Kāñcanākṣo Jalandhamaḥ  
Akṣaḥ Santarjano rājan Kunadīkas Tamobhrakṛt,  
Ekākṣo Dvādaśākṣaś ca tath” āiv’ Āikajātaḥ prabhuḥ  
Sahasrabāhur Vikaṭo Vyāghrākṣaḥ Kṣitikampanaḥ,  
Puṇyanāmā Sunāmā ca Sucakraḥ Priyadarśanaḥ  
Pariśrutaḥ Kokanadaḥ Priyamālyānulepanaḥ;

Hímavat gave great-spirited Suvárchasa and Ativárchasa to the son of oblation-consuming Fire, Your Majesty. Meru gave the son of Fire two attendants: heroic Káncana and Megha-malin, descendant of Bharata. Great-spirited Meru also gave another two attendants to the son of Fire: Sthira and Atísthira, both of whom possessed great strength and courage. Vindhya gave the son of Fire two attendants: Uchrínga and Atishrínga, who both fought with huge stones. The Ocean also gave the son of Fire two great attendants, 45.45  
Ságraha and Vígraha, who both wielded maces. Párvati, who is auspicious to see, gave Unmáda, Shanku·karna and Pushpa·danta to the son of Fire. Vásuki, that lord of snakes, gave the son of Fire two *nagas*: Jaya and Maha·jaya, O tiger among men. And in the same way, the *sadhyas*, Rudras, Vasus, Ancestors, Seas, Rivers, and mighty Mountains gave Kumára army commanders who wielded pikes, spears and divine weapons and who were adorned with various clothes.

Listen now to the names of Skanda's other troops, who 45.50  
brandished various weapons and were adorned with different ornaments. They were:\* Shanku·karna, Nikúmbha, Padma, Kúmuda, Anánta, Dvádasha·bhujá, Krishna, and Upakríshnaka; Ghrana·shravas, Kapi·skandha, Kanchanáksha, Jalándhama, Aksha, Santárjana, Kunadíka, and Tamóbhra-krit, Your Majesty; Ekáksha, Dvadesháksha, lord Eka·jata, Sahásra·bahu, Víkata, Vyaghráksha, and Kshiti·kámpana; Punya·naman, Sunáman, Suchákra, Priya·dárshana, Paríshruta, Kókanada, and Priya·mályanulépana;

- 45.55 Ajodaro Gajaśirāḥ Skandhākṣaḥ Śatalocanaḥ  
Jvālājihvaḥ Karālākṣaḥ Śitikeśo Jaṭī Hariḥ  
Pariśrutaḥ Kokanadaḥ Kṛṣṇakeśo Jaṭādharah,  
Caturdamṣtro 'ṣṭajihvaś ca Meghanādaḥ Pṛthuśravāḥ  
Vidyutākṣo Dhanurvaktro Jāṭharo Mārutāśanaḥ,  
Udārākṣo Rathākṣaś ca Vajranābho Vasuprabhaḥ  
Samudravego rāj'ṇendra Śailakampī tathā" āiva ca,  
Vṛṣo Meṣaḥ Pravāhaś ca tathā Nand'Ṇpanandakau  
Dhūmraḥ Śvetaḥ Kaliṅgaś ca Siddhārtho Varadaś tathā,  
Priyakaś c' āiva Nandaś ca Gonandaś ca pratāpavān  
Ānandaś ca Pramodaś ca Svastiko Dhruvakas tathā;  
45.60 Kṣemavāhaḥ Suvāhaś ca Siddhapātraś ca Bhārata  
Govrajaḥ Kanakāpīḍo mahā|pāriśad'Ṇśvaraḥ,  
Gāyano Hasanaś c' āiva Bāṇaḥ Khadgaś ca vīryavān  
Vaitālī Gatitālī ca tathā Kathaka|Vātikau,  
Hamsajaḥ Paṅkadigdhāṅgaḥ Samudronmādanaś ca ha  
Raṇotkaṭaḥ Prahāsaś ca Śvetasiddhaś ca Nandanaḥ,  
Kālakaṇṭhaḥ Prabhāsaś ca tathā Kumbhāṇḍakodaraḥ  
Kālakakṣaḥ Sitaś c' āiva bhūtānām mathanaś tathā,  
Yajñavāhaḥ Suvāhaś ca Devayājī ca Somapaḥ  
Majjanaś ca mahā|tejāḥ Kratha|Krāthau ca Bhārata;  
45.65 Tuharaś ca Tuhāraś ca Citradevaś ca vīryavān  
Madhuraḥ Suprasādaś ca Kirīṭī ca mahā|balaḥ,  
Vatsalo Madhuvarṇaś ca Kalaśodara eva ca  
Dharmado Manmathakaraḥ Sūcivaktraś ca vīryavān,  
Śvetavaktraḥ Suvaktraś ca Cāruvaktraś ca Pāṇḍuraḥ  
Daṇḍabāhuḥ Subāhuś ca Rajaḥ Kokilakas tathā,  
Acalaḥ Kanakākṣaś ca bālānām api yaḥ prabhuḥ  
Sañcārakaḥ Kokanado Gṛdhrapatraś ca Jambukaḥ,  
Lohājavaktro Javanaḥ Kumbhavaktraś ca Kumbhakaḥ

Ajódara, Gaja-shiras, Skandháksha, Shata-lóchana, Jvala- 45.55  
 jihva, Karaláksha, Shiti-kesha, Jatin, Hari, Paríshruta, Kóka-  
 nada, Krishna-kesha, and Jata-dhara; Chatur-danstra, Ashta-  
 jihva, Megha-nada, Prithu-shravas, Vidyutáksha, Dhanur-  
 vaktra, Játhara, and Marutáshana; Udaráksha, Ratháksha,  
 Vajra-nabha, Vasu-prabha, Samúdra-vega, and Shaila-kam-  
 pin, O king of kings; Vrisha, Mesha, Praváha, Nanda, Upa-  
 nándaka, Dhumra, Shveta, Kalínga, Siddhártha, and  
 Várada; Príyaka, Nanda, mighty Go-nanda, Anándaka, Pra- 45.60  
 móda, Svástika, and Dhrúvaka; Kshema-vaha, Suváha,  
 Siddha-patra, Go-vraja, and Kanakápida, that chief of great  
 attendants, descendant of Bharata; Gáyana, Hásana, Bana,  
 powerful Khadga, Vaitálin, Gati-talin, Káthaka, and Vátika;  
 Hánsaja, Panka-digdhánga, Samúdronmádana, Ranótkata,  
 Prahása, Shveta-siddha, and Nándana; Kala-kantha, Pra-  
 bhása, Kumbhándakódara, Kala-kaksha, and Sita, that de-  
 stroyer of spirits; Yajna-vaha, Suváha, Deva-yajin, Sómapa,  
 powerful Májjana, Kratha, and Krátha,\* descendant of Bha- 45.65  
 rata; Túhara, Tuhára, mighty Chitra-deva, Mádhura, Supra-  
 sáda, and powerful Kirítin; Vátsala, Madhu-varna, Kala-  
 shódara, Dhármada, Mánmatha-kara, and mighty Suchi-  
 vaktra; Shveta-vaktra, Suváktra, Charu-vaktra, Pándura,  
 Danda-bahu, Subáhu, Raja, and Kókilaka; Áchala, Kana-  
 káksha, that lord of children, Sancháraka, Kókanada,  
 Gridhra-patra, and Jámbuka; Lohája-vaktra, Jávana,  
 Kumbha-vaktra, Kúmbhaka, Svarna-griva, Krishnáujas,  
 Hansa-vaktra, and Chándrabha; Pani-kurchas, Shambúka, 45.70  
 Pancha-vaktra, Shíkshaka, Chasha-vaktra, Jambúka, Shaka-  
 vaktra, and Kúnjala.

45.70 Svarṇagrīvaś ca Kṛṣṇaujā Haṃsavaktraś ca Candrabhaḥ,  
Pāṇikūrcāś ca Śambūkaḥ Pañcavaktraś ca Śikṣakaḥ  
Cāṣavaktraś ca Jambūkaḥ Śākavaktraś ca Kuñjalaḥ.

yoga|yuktā mah”|ātmānaḥ satataṃ brāhmaṇa|priyāḥ  
paitāmahā mah”|ātmāno mahā|pāriṣadāś ca ye  
yauvana|sthāś ca bālāś ca vṛddhāś ca Janamejaya,  
sahasraśaḥ pāriṣadāḥ Kumāram avatasthire.

vaktrair nānā|vidhair ye tu śṛṇu tāñ Janamejaya:  
kūrma|kukkuṭa|vaktrāś ca śaś’|ōlūka|mukhās tathā  
khar’|ōṣṭra|vadanāś c’ āiva varāha|vadanāś tathā,  
mārjāra|śaśa|vaktrāś ca dīrgha|vaktrāś ca Bhārata  
nakul’|ōlūka|vaktrāś ca kāka|vaktrāś tathā pare,  
45.75 ākhu|babhruka|vaktrāś ca mayūra|vadanāś tathā  
matsya|meṣ’|ānanāś c’ ānye aḥ’|āvi|mahiś’|ānanāḥ,  
ṛkṣa|śārdūla|vaktrāś ca dvīpi|siṃh’|ānanāś tathā  
bhīmā gaj’|ānanāś c’ āiva tathā nakra|mukhās ca ye,  
garuḍ’|ānanāḥ kaṅka|mukhā vṛka|kāka|mukhās tathā  
go|khar’|ōṣṭra|mukhās c’ ānye vṛṣa|daṃśa|mukhās tathā,  
mahā|jaṭhara|pād’|āṅgās tārak’|ākṣāś ca Bhārata  
pārāvata|mukhās c’ ānye tathā vṛṣa|mukhāḥ pare,  
kokil’|ābh”|ānanāś c’ ānye śyena|tittirik’|ānanāḥ  
kṛkalāsa|mukhās c’ āiva virajo|mbara|dhārīṇaḥ;  
45.80 vyāla|vaktrāḥ sūla|mukhās caṇḍa|vaktrāḥ śubh’|ānanāḥ  
āśi|viṣāś cīra|dharā go|nāsā|vadanāś tathā,  
sthūl’|ōdarāḥ kṛś’|āṅgās ca sthūl’|āṅgās ca kṛś’|ōdarāḥ  
hrasva|grīvā mahā|karṇā nānā|vyāla|vibhūṣaṇāḥ,  
gaj’|ēndra|carma|vasanāś tathā kṛṣṇ’|ājini’|āmbarāḥ  
skandhe|mukhā mahā|rāja tath” āpy udarato|mukhāḥ,  
pṛṣṭhe|mukhā hanu|mukhās tathā jaṅghā|mukhā api  
pāśv’|ānanāś ca bahavo nānā|deśa|mukhās tathā;



Belonging to the Grandfather, these great attendants were disciplined, great-spirited, constantly dear to brahmins, and heroic. Some of the attendants were youths, some were children, and some were old, Janam-éjaya. They stood before Kumára in their thousands.

Hear of the various different faces they bore, Janam-éjaya. They had the faces of tortoises, chickens, hares, owls, asses, camels and boars. Some had the faces of cats or hares, some had long faces, descendant of Bharata, while others had the faces of mongeese, owls, or crows. Some had the faces of mice, rats, peacocks, fish, sheep, goats, ewes, or buffaloes. Some had the faces of bears, tigers, panthers, or lions. Some were terrifying with their elephant faces, while others had the faces of crocodiles. They had *gáruda* faces, heron faces, wolf faces, crow faces, cow faces, ass faces, camel faces, and also cat faces. They had huge stomachs, feet, and limbs, and they had eyes like stars, descendant of Bharata. Some had the faces of pigeons, while others had the faces of bulls. They had faces like cuckoos, or the faces of hawks, partridges, and lizards, and they wore unsullied clothes. 45.75

Some had the faces of snakes, while others had faces like spears; some had fierce faces, while others had auspicious faces. Some wore snakes, while others wore rags, and some had faces with cow snouts. Some had huge stomachs and thin limbs, while others had small stomachs and big limbs. Some had short necks, some had big ears, and some wore different snakes as ornaments. Some were clothed in the skin of elephant kings, while others were clothed in black deer skin. Some had mouths on their shoulders, while others had mouths on their stomachs, great king. Others had mouths 45.80

- tathā kīṭa|pataṅgānām sadṛś'āsyā gaṇ'ēśvarāḥ  
nānā|vyāla|mukhās c' ānye bahu|bāhu|śīro|dharāḥ,
- 45.85 nānā|vṛkṣa|bhujāḥ ke cit kaṭi|śīrśās tathā pare  
bhujāṅga|bhoga|vadanā nānā|gulma|nivāsinaḥ,  
cīra|saṃvṛta|gātrās ca nānā|kanaka|vāsasaḥ  
nānā|veṣa|dharās c' āiva nānā|māly'ānulepanāḥ  
nānā|vastra|dharās c' āiva carma|vāsasa eva ca,  
uṣṇīṣiṇo mukuṭinaḥ su|grīvās ca su|varcasāḥ  
kirīṭinaḥ pañca|śikhās tathā kāñcana|mūrdhajāḥ,  
tri|śikhā dvi|śikhās c' āiva tathā sapta|śikhāḥ pare  
śikhaṇḍino mukuṭino muṇḍās ca jaṭilās tathā,  
citra|mālā|dharāḥ ke cit ke cid rom'ānanās tathā  
vigrah'āika|rasā nityam aljeyāḥ sura|sattamaiḥ,
- 45.90 kṛṣṇā nirmāṃsa|vaktrās ca dīrgha|pṛṣṭhās tan'ūdarāḥ  
sthūla|pṛṣṭhā hrasva|pṛṣṭhāḥ pralamb'ōdara|mehanāḥ,  
mahā|bhujā hrasva|bhujā hrasva|gātrās ca vāmanāḥ  
kubjās ca hrasva|jaṅghās ca hasti|karṇa|śīro|dharāḥ,  
hasti|nāsāḥ kūrma|nāsā vṛka|nāsās tathā pare  
dīrgh'ōṣṭhā dīrgha|jaṅghās ca vikarālā hy adho|mukhāḥ,  
mahā|daṃṣṭrā hrasva|daṃṣṭrās catur|daṃṣṭrās tathā pare  
vāraṇ'ēndra|nibhās c' ānye bhīmā rājan sahasraśaḥ,

on their backs, cheeks, and calves. Many had faces on their flanks, while others had mouths on different parts of their body.

The leaders of the troops had faces like worms and insects, while others had the faces of various snakes or multiple arms and heads. Some had different tree-like arms, 45.85 some had heads on their hips, some had faces like snake coils, and some had their dwellings in thickets of various kinds. Some had limbs that were covered in rags, some wore various gold clothes, some wore different types of costumes, some had various garlands and unguents, some wore various garments, while others were dressed in skins. Some wore turbans and some crowns. Some had handsome necks, some radiated great splendor, some wore diadems, some had five hair-tufts, and some had hair of gold. Some had three tufts, some two and some seven. Some were crested, some had crowns, some were bald, and some had matted hair. Some wore beautiful garlands and some had hairy faces. Their constant and sole taste was for conflict, and even the best of the gods could not conquer them.

Some were dark, some had fleshless faces, some had long 45.90 backs, and some had tiny stomachs. Some had large backs, some had short backs, some had hanging stomachs and penises. Some had huge arms, some had short arms, and some were dwarves with short limbs. Some were hunch-backed, some had short legs, and some had the ears and heads of elephants. Some had elephant noses, some had tortoise noses, and some had wolf noses. Some had long lips, some had long legs, and some were terrifying with hanging faces. Some had large fangs, some had short fangs,

su|vibhakta|śarīrās ca dīptimantaḥ sv|alaṃkṛtāḥ  
 piṅg'ākṣāḥ śaṅku|kaṇṇās ca rakta|nāsās ca Bhārata,  
 45.95 pṛthu|daṃṣṭrā mahā|daṃṣṭrāḥ sthūl'āuṣṭhā hari|mūrdhajāḥ  
 nānā|pād'āuṣṭha|daṃṣṭrās ca nānā|hasta|śīro|dharāḥ  
 nānā|carmabhir ācchannā nānā|bhāṣās ca Bhārata,  
 kuśalā deśa|bhāṣāsu jalpanto 'nyonyam īśvarāḥ  
 hr̥ṣṭāḥ paripatanti sma mahā|pāriṣadās tathā,  
 dīrgha|grīvā dīrgha|nakhā dīrgha|pāda|śīro|bhujāḥ  
 piṅg'ākṣā nīla|kaṇṭhās ca lamba|kaṇṇās ca Bhārata,  
 vṛk'ōdara|nibhās c' āiva ke cid añjana|saṃnibhāḥ  
 śvet'ākṣā lohita|grīvāḥ piṅg'ākṣās ca tathā pare  
 kalmāṣā bahavo rājaṃś citra|varṇās ca Bhārata,  
 cāmar'āpīḍaka|nibhāḥ śveta|lohita|rājayaḥ  
 nānā|varṇāḥ sa|varṇās ca mayūra|sa|dr̥ṣa|prabhāḥ.

45.100 punaḥ praharaṇāny eṣāṃ kīrtyamānāni me śṛṇu.  
 śeṣaiḥ kṛtaḥ pāriṣadair āyudhānāṃ parigrahaḥ.

pās'ōdyata|karāḥ ke cid vyādit'āsyāḥ khar'ānanāḥ  
 pṛṣṭh'ākṣā nīla|kaṇṭhās ca tathā pariḥga|bāhavaḥ,  
 śataghni|cakra|hastās ca tathā musala|pāṇayaḥ  
 asi|mudgara|hastās ca daṇḍa|hastās ca Bhārata  
 gadā|bhuśuṇḍi|hastās ca tathā tomara|pāṇayaḥ.  
 āyudhair vividhair ghorair mah"āt māno mahā|javāḥ

and some had four fangs. Thousands of them were terrifying and resembled elephant kings. Some had well-proportioned bodies, some were splendid, and some wore fine ornaments. Some had yellow eyes, some had pointed ears, and some had red noses, descendant of Bharata. Some had wide fangs, some had large fangs, some had huge lips, and some had green hair. Some had various different feet, lips, and teeth, and some had various different hands and heads. Some were covered in various skins, and some spoke different languages, descendant of Bharata. Skilled in provincial languages, some of the lordly great attendants gabbled to each other as they joyfully whirled around. Some had long necks, some long nails, and some long feet, heads, and arms. Some had yellow eyes, some had blue necks, and some had long ears, descendant of Bharata. Some had wolf-bellies, while others resembled lizards. Some had white eyes, some red necks, and some yellow eyes. Many were spotted and multi-colored, descendant of Bharata. Some had yak-tail head-dresses, and some had white and red streaks. Some were multi-colored, some had one color, and some had the appearance of peacocks. 45.95

Listen now to my description of the creatures' weapons. The remaining attendants took up the following weapons. 45.100

Some brandished raised nooses and had open mouths, donkey faces, eyes on their backs, blue necks, or arms like iron bars. Some brandished *shatághni* weapons and discuses, some clubs, some swords and mallets, and some sticks, descendant of Bharata. Some held maces and *bhushúndi* weapons, and some lances. Wielding various terrifying

mahā|balā mahā|vegā mahā|pāriṣadās tathā,  
 abhiṣekaṃ Kumārasya dṛṣṭvā hr̥ṣṭā raṇa|priyāḥ  
 ghaṇṭā|jāla|pinaddh'āṅgā nanṛtus te mah"āujasaḥ.

- 45.105 ete c' ānye ca bahavo mahā|pāriṣadā nr̥pa  
 upatasthur mah"ātmānaṃ Kārttikeyaṃ yaśasvinam.  
 divyās c' āpy āntarikṣās ca pārthivās c' ānil'ōpamāḥ  
 vyādiṣṭā daivataiḥ śūrāḥ Skandasy' ānucar"ābhavan\*.  
 tādr̥śānāṃ sahasrāṇi prayutāny arbudāni ca  
 abhiṣiktaṃ mah"ātmānaṃ parivāry' ōpatasthire.

VAISAMPĀYANA UVĀCA:

- 46.1 ŚR̥ṆU MĀTR|GAṆĀN rājan Kumār'ānucarān imān  
 kīrtiyamānān mayā vīra sa|patna|gaṇa|sūdanān.  
 yaśasvinīnāṃ mātṛiṇāṃ śr̥ṇu nāmāni Bhārata  
 yābhir vyāptās trayo lokāḥ kalyāṇībhiś ca bhāgaśaḥ:

Prabhāvatī Viśālākṣī Pālītā Gostanī tathā  
 Śrīmatī Bahulā c' āiva tath"āiva Bahuputrikā,  
 Apsujātā ca Gopālī Bṛhadambālikā tathā  
 Jayāvati Mālatikā Dhruvaratnā Bhayaṅkarī,

- 46.5 Vasudāmā ca Dāmā ca Viśokā Nandinī tathā  
 Ekacūḍā Mahācūḍā Cakranemiś ca Bhārata,  
 Uttejanī Jayatsenā Kamalākṣy atha Śobhanā  
 Śatruṇjayā tathā c' āiva Krodhanā Śalabhī Kharī,  
 Mādhavī Śubhavaḥtrā ca Tīrthaseniś ca Bhārata  
 Gītapiyā ca Kalyāṇī Rudraromā 'mitāśanā,  
 Meghasvanā Bhogavatī Subhrūs ca Kanakāvatī  
 Alātākṣī Vīryavatī Vidyujjihvā ca Bhārata;

weapons, these great-spirited, speedy, mighty, swift and vigorous great attendants, who delighted in war and had nets of bells fastened to their limbs, danced with joy when they saw Kumára's consecration.

These and many other great attendants, Your Majesty, stood before glorious and great-spirited Karttikéya. Some were divine, some belonged to the sky, some belonged to the earth, and some were like the wind. Instructed by the gods, these heroes became Skanda's attendants. Thousands, millions, and tens of millions of such beings surrounded and attended that consecrated hero. 45.105

VAISHAMPÁYANA said:

LISTEN, HEROIC king, to my description of the troops of mothers who became Kumára's attendants and who destroyed hordes of enemies. Listen, descendant of Bharata, to the names of these glorious and beautiful mothers who permeate the three worlds variously:\* 46.1

Prabhávari, Vishalákshi, Pálita, Go-stani, Shrímati, Báhula, and Bahu-pútrika; Apsu-jata, Go-pali, Brihad-ambálaka, Jayávari, Málatika, Dhruva-ratna, and Bhayan-kari; Vasu-dama, Dama, Vishóka, Nándini, Eka-chuda, Maha-chuda, and Chakra-nemi, descendant of Bharata; Ut-téjani, Jayat-sená,\* Kamalákshi, Shóbhana, Shatrun-jaya, Kródhana, Shálabhi, and Khari; Mádhavi, Shubha-vaktra, Tirtha-seni, Gita-priya, Kalyáni, Rudra-roma, and Amitáshana, descendant of Bharata; Megha-svana, Bhógavati, Subhru, Kanakávari, Alatákshi, Víryavati, and Vidyuj-jihva, descendant of Bharata; 46.5

- Padmāvatī Sunakṣatrā Kandarā Bahuyojanā  
Santānikā ca Kauravya Kamalā ca Mahābalā;  
46.10 Sudāmā Bahudāmā ca Suprabhā ca Yaśasvinī  
Nṛtyapriyā ca rāj'êndra Śatolūkhalamekhalā,  
Śataghanṭā Śatānandā Bhaganandā ca Bhāvinī  
Vapuṣmatī Candrasītā Bhadrakālī ca Bhārata,  
Rkṣāmbikā Niṣkuṭikā Vāmā Catvaravāsini  
Sumaṅgalā Svastimatī Buddhikāmā Jayapriyā,  
Dhanadā Suprasādā ca Bhavadā ca Jaleśvarī  
Eḍī Bheḍī Samedī ca Vetālajananī tathā  
Kaṇḍūtiḥ Kālikā c' āiva Devamitrā ca Bhārata,  
Vasuśrīḥ Koṭarā c' āiva Citrasenā tath" Ācalā  
Kukkuṭikā Śaṅkhalikā tathā Śakunikā nṛpa,  
46.15 Kuṇḍārikā Kaukulikā Kumbhik" ātha Śatodarī  
Utkrāthinī Jalelā ca Mahāvegā ca Kaṅkaṇā,  
Manojavā Kaṇṭakinī Praghasā Pūtanā tathā  
Keśayantrī Truṭir Vāmā Krośan" ātha Taḍitprabhā,  
Mandodarī ca Muṇḍī ca Koṭarā Meghavāhinī  
Subhagā Lambinī Lambā Tāmracūḍā Vikāśinī,  
Ūrdhvaveṇīdharā c' āiva Piṅgākṣī Lohamekhalā  
Pṛthuvaktrā Madhulikā Madhukumbhā tath" āiva ca,  
Pakṣālikā Matkulikā Jarāyur Jarjarānanā  
Khyātā Dahadahā c' āiva tathā Dhamadhamā nṛpa,  
46.20 Khaṇḍakhaṇḍā ca rāj'êndra Pūṣaṇā Maṇikuṭṭikā  
Amoghā c' āiva Kauravya tathā Lambapayodharā,  
Veṇuvīṇādharā c' āiva Piṅgākṣī Lohamekhalā  
Śaśolūkamukhī Kṛṣṇā Kharajaṅghā Mahājavā,  
Śīsumāramukhī Śvetā Lohitākṣī Vibhīṣaṇā  
Jaṭalikā Kāmacarī Dīrghajihvā Balotkaṭā;



Padmávatī, Sunakshátra, Kándara, Bahu-yójana, Santáni-  
 ka, Kámala, and Maha-bala, O Káurava; Sudáma, Bahu- 46.10  
 dama, Súprabha, Yashásvini, Nritya-priya, and Shatolú-  
 khala-mékhala, king of kings; Shata-ghanta, Shatánanda,  
 Bhaga-nanda, Bhávini, Vapúshmati, Chandra-shita, and  
 Bhadra-kali, descendant of Bharata; Rikshám̐bika, Níshku-  
 tika, Vama, Chátvara-vásini, Sumángala, Svástimati,  
 Buddhi-kama, Jaya-priya, Dhánada, Suprasadá,\* Bhávada,  
 Jaléshvari, Edi, Bhedi, Samédi, Vetála-jánani, Kandúti, Ka-  
 liká, and Deva-mitra, descendant of Bharata; Vasu-shri, Kó-  
 tara, Chitra-sená,\* Achalá,Kúkkutika, Shánkhalika, and  
 Shákunika, Your Majesty; Kundárika, Káukulika, Kúmbhi- 46.15  
 ka, Shatódari, Utkráthini, Jaléla, Maha-vega, and Kánkana;  
 Mano-java, Kántakini, Prághasa, Pútana, Kesha-yantri,  
 Truti, Vama, Króshana, and Tadiṭ-prabha; Mandódari,  
 Mundi, Kótara, Megha-váhini, Súbhaga, Lám̐bini, Lamba,  
 Tamra-chuda, and Vikáshini; Urdhva-veni-dhara, Pingá-  
 kshi, Loha-mékhala, Prithu-vaktra, Mádhulika, and Madhu-  
 kumbha; Pakshál̐ka, Mátkulika, Jaráyu, Jarjaránana, Khy-  
 ata, Dáhadaha, and Dhámadhama, Your Majesty; Khanda- 46.20  
 khanda, Púshana, Mani-kúttika, Amógha, and Lamba-payo-  
 dhara, king of kings and descendant of Kuru; Venu-vina-  
 dhara, Pingákshi, Loha-mékhala, Shasholúka-mukhi, Kr-  
 ishna,\* Khara-jangha, and Maha-java; Shishu-mara-mukhi,  
 Shvetá,\* Lohitákshi, Vibhíshana, Jatál̐ka, Kama-chari,  
 Dirgha-jihva, and Balótkata;

- Kāleḥikā Vāmanikā Mukuṭā c' āiva Bhārata  
Lohitākṣī Mahākāyā Haripiṇḍā ca bhūmi|pa,  
Ekatvacā Sukusumā Kṛṣṇakarnī ca Bhārata  
Kṣurakarnī Catuṣkarnī Karṇaprāvaraṇā tathā,  
46.25 Catuṣpathaniketā ca Gokarnī Mahiṣānanā  
Kharakarnī Mahākarnī Bherīśvanamahāśvanā,  
Śaṅkhakumbhaśravās c' āiva Bhagadā ca Mahābalā  
Gaṇā ca Sugaṇā c' āiva tath" Ābhīty atha Kāmadā,  
Catuṣpatharatā c' āiva Bhūtītīrth" Ānyagocari  
Paśudā Vittadā c' āiva Sukhadā ca Mahāyaśāḥ,  
Payodā Gomahiṣadā Suviśālā ca Bhārata  
Pratiṣṭhā Supratiṣṭhā ca Rocamānā Surocanā,  
Naukarnī Mukhakarnī ca Viśirā Manthinī tathā  
Ekacandrā Meghakarnā Meghamālā Virocanā.  
46.30 etās c' ānyās ca bahavo mātaro Bharata'rṣabha  
Kārttikey'ānuṣāyinyo nānā|rūpāḥ sahasraśāḥ.  
dīrgha|nakhyo dīrgha|dantyo dīrgha|tuṇḍyaś ca Bhārata  
sa|balā madhurās c' āiva yauvana|sthāḥ sv|alamkṛtāḥ,  
māh"ātmyena ca saṃyuktāḥ kāma|rūpa|dharās tathā  
nirmāṃsa|gātryaḥ śvetās ca tathā kāñcana|saṃnibhāḥ,  
kṛṣṇa|megha|nibhās c' ānyā dhūmrās ca Bharata'rṣabha  
aruṇ'ābhā mahā|bhogā dīrgha|keśyaḥ sit'āmbarāḥ,  
ūrdhva|veṇī|dharās c' āiva piṅg'ākṣyo lamba|mekhalāḥ  
lamb'ōdaryo lamba|karṇās tathā lamba|payo|dharāḥ,  
46.35 tāmra'ākṣyas tāmra|varṇās ca hary|akṣyaś ca tathā parāḥ  
vara|dāḥ kāma|cāriṇyo nityaṃ pramuditās tathā.

Kaléhika, Vámanika, Múkuta, Lohitákshi, Maha-kaya, and Hari-pinda, O descendant of Bharata and protector of the earth; Eka-tvacha, Súkusuma, Krishna-karni, Kshura-karni, Chatush-karni, and Karna-právarana, descendant of Bharata; Chatush-patha-nikéta, Go-karni, Mahishánana, 46.25 Khara-karni, Maha-karni, and Bheri-svana-maha-svana; Shankha-kumbha-shravas, Bhágada, Maha-bala, Gana, Sógana, Abhíti, and Kámada; Chatush-patha-rata, Bhutitirtha, Anya-go-chari, Páshuda, Vítada, Súkhada, and Maha-yashas; Payóda, Go-mahíshada, Suvishála, Pratíshtha, Supratíshtha, Rochamána, and Suróchana, descendant of Bharata; Nau-karni, Mukha-karni, Víshiras, Mánthini, Eka-chandra, Megha-karna, Megha-mala, and Virochaná.\*

These and many other mothers, bull of the Bharatas, attended Karttikéya in their thousands with various appearances. They had long nails, long teeth, and long mouths, descendant of Bharata. They were strong, charming, youthful, and beautifully adorned. They had majesty and could assume any appearance they desired. Their limbs were not fleshy, and they were fair and looked like gold. Some were smoke-colored and looked like dark clouds, bull of the Bharatas. Shining like dawn and enjoying great pleasures, others had long hair and white robes. Some wore their hair up in braids and had yellow eyes and long girdles. Others had hanging stomachs, long ears, or drooping breasts. Some had red eyes or were red-colored. Others had green 46.35 eyes. They offered boons, could travel at will, and were always joyful.

Yāmyā Raudrās tathā Saumyāḥ

Kauberyo 'tha mahā|balāḥ

Vāruṇyo 'tha ca Māhendryas

tath" Āgneyyāḥ paran|tapa,

Vāyavyas c' ātha Kaumāryo Brāhmyas ca Bharata'|rṣabha

Vaiṣṇavyas ca tathā Sauryo Vārāhyas ca mahā|balāḥ,

rūpeṇ' āpsarasām tulyā mano|hāryo mano|ramāḥ

parapuṣṭ'|ōpamā vākye tatha" rddhyā Dhanad'|ōpamāḥ,

Śakra|vīry'|ōpamā yuddhe dīptyā Vahni|samās tathā

śatrūṇām vigrahe nityam bhaya|dās tā bhavanty uta,

46.40 kāmā|rūpa|dharās c' āiva jave Vāyu|samās tathā

a|cintya|bala|vīryās ca tath" ā|cintya|parākramāḥ,

vṛkṣa|catvara|vāsinyaś catuṣ|patha|niketanāḥ

guhā|śmaśāna|vāsinyaḥ śaila|prasravaṇ'|ālayāḥ,

nān"ābharaṇa|dhāriṇyo nānā|māly'|āmbarās tathā

nānā|vicitra|veśās ca nānā|bhāṣās tath" āiva ca.

ete c' ānye ca bahavo gaṇāḥ śatru|bhayaṇ|karāḥ

anujagmur mah"ātmānaṁ tri|daś'|ēndrasya saṁmate.

tataḥ śakty|astram adadad bhagavān Pāka|śāsanaḥ

Guhāya rāja|śārdūla vināśāya sura|dviṣām,

46.45 mahā|svanām mahā|ghaṇṭām dyotamānām sita|prabhām

aruṇ'|āditya|varṇām ca patākām Bharata'|rṣabha.

dadau Paśupatis tasmai sarva|bhūta|mahā|camūm

ugrām nānā|praharaṇām tapo|vīrya|bal'|ānvitām,

Endowed with great power, some were associated with Yama, some with Rudra, some with Soma, some with Kubéra, some with Váruna, some with Mahéndra, and some with Agni, O scorcher of enemies. Some were associated with Vayu, some with Kumára, some with Brahma, some with Vishnu, some with Surya, and some with Varáha, bull of the Bharatas. Captivating and delighting the mind, they were equal to nymphs in their beauty. In speech they resembled the cuckoo and in prosperity they resembled wealth-giving Kubéra. In battle, their power was like Shakra's and their radiance was like that of Fire. They always terrified their enemies in war. Able to assume any appearance they desired, they were equal to Vayu in speed. Their strength and power were beyond conception, as was their prowess. They lived in trees and at crossroads and at places where four roads meet. Their dwellings were in caves, cremation grounds, mountains, and springs. They wore various ornaments, garlands, and robes. Their clothes were different and varied and they spoke various languages. 46.40

Under the instruction of Indra, that lord of the thirty gods, these and many other hosts attended great-spirited Kumára, bringing terror to their enemies.

Then, tiger-like king, Lord Indra, the chastiser of Paka, gave Guha a spear for the destruction of the gods' enemies. He also gave him a banner that was adorned with large bells and jangled loudly. Glistening, it shone with bright light and its color was like the morning sun, bull of the Bharatas. Pashu-pati also gave him a vast army made up of every type of creature. Fierce and unconquerable, the army had diverse weapons and was endowed with ascetic power 46.45

al|jeṃyāṃ su|guṇair yuktāṃ nāmnāṃ senāṃ Dhanañjayāṃ  
 Rudra|tulya|balair yuktāṃ yodhānāṃ ayutais tribhiḥ.  
 na sā vijānāti raṇāt kadā cid vinivartitum.

Viṣṇur dadau Vaijayantīm mālāṃ bala|vivardhinīm.  
 Umā dadau virajasī vāsasī ravi|sa|prabhe.

Gaṅgā kamaṇḍalum divyam amṛt'ôdbhavam uttamam  
 dadau prītyā Kumārāya daṇḍam c' âiva Bṛhaspatiḥ.

46.50 Garuḍo dayitaṃ putraṃ mayūraṃ citra|barhiṇam  
 Aruṇas tāmra|cūḍam ca pradadau caraṇ'|āyudham.  
 nāgaṃ tu Varuṇo rājā bala|vīrya|samanvitam  
 kṛṣṇ'|âjinaṃ tato Brahmā brahmaṇyāya dadau prabhuḥ  
 samareṣu jayaṃ c' âiva pradadau loka|bhāvanah.

saināpatyam anuprāpya Skando deva|gaṇasya ha  
 śuśubhe jvalito 'rciṣmān dvitīya iva Pāvakaḥ.  
 tataḥ pāriṣadaiś c' âiva mātṛbhiś ca samanvitaḥ  
 yayau daitya|vināśāya hlādayan sura|puṅgavān.  
 sā senā nairṛtī bhīmā sa|ghaṇṭ'"ôcchrita|ketanā  
 sa|bherī|śaṅkha|murajā s'|āyudhā sa|patākinī  
 śārādī dyaus iv' ābhāti jyotirbhir iva śobhitā.

46.55 tato deva|nikāyās te nānā|bhūta|gaṇās tathā  
 vādayām āsur a|vyagrā bherīḥ śaṅkhāṃś ca puṣkalān  
 paṭahān jharjharāṃś c' âiva krakacān go|viṣāṇikān  
 āḍambarān gomukhāṃś ca ḍiṇḍimāṃś ca mahā|svanān.  
 tuṣṭuvus te Kumāraṃ tu sarve devāḥ sa|Vāsavāḥ  
 jaguś ca deva|gandharvā nanṛtuś c' âpsaro|gaṇāḥ.

and strength. It was invested with fine qualities and bore the name Dhanan-jayá.\* It had three myriads of troops who rivaled Rudra in strength and it never knew how to flee a battlefield under any situation.

Vishnu gave Kumára the garland called Vaijayánti, which could increase strength. Uma gave him spotless clothes, which shone with the splendor of the sun. Ganga gave Kumára a fine pot, which was divine and produced from ambrosia, and Brihas-pati joyfully gave him a staff. Gáruda 46.50 gave Kumára his cherished son, a peacock adorned with beautiful feathers. Áruna gave him a red-crested cock, whose feet acted as weapons. King Váruna gave him a strong and powerful snake. Lord Brahma, the creator of the world, gave pious Kumára a dark antelope-skin and also victory in battle.

After he had received generalship over the troops of gods, Skanda shone with blazing radiance, as if he were a second Fire. Gladdening the bull-like gods, he then advanced forward with these attendants and mothers to destroy the *daityas*. With its bells, raised flags, drums, conches, tamborines, weapons and banners, that terrifying army of *náirritas* looked radiant and seemed to glisten like a fall sky gleaming with stars.

The troops of gods and hordes of various creatures then 46.55 intently played numerous drums and conches, as well as kettledrums, *jhárijhara* drums, *krákachas*, trumpets, *adámbara* drums, *go-mukhas*, and loud-sounding *díndimas*. Vāsava and all the gods praised Kumára. Gods and *gandhárvas* sang, while troops of nymphs danced. Gladdened, Mahasena gave the gods this boon: “I will slay in battle any en-

tataḥ prīto Mahāsenas tri|daśebhyo varam dadau:  
 «ripūn hant” āsmi samare ye vo vadha|cikīrṣavaḥ.»  
 pratigṛhya varam devās tasmād vibudha|sattamāt  
 prīt’|ātmāno mah”|ātmāno menire nihatān ripūn.

46.60 sarveṣāṃ bhūta|saṅghānām harṣān nādaḥ samutthitaḥ  
 apūrayata lokāṃs trīn vare datte mah”|ātmanā.

sa nirayau Mahāseno mahatyā senayā vṛtaḥ  
 vadhāya yudhi daityānām rakṣ”|ārthaṃ ca div’|āukasām.  
 Vyavasāyo Jayo Dharmah Siddhir Lakṣmīr Dhṛtiḥ Smṛtiḥ  
 Mahāsenasya sainyaṇām agre jagmur nar’|ādhipa.

sa tayā bhīmayā devaḥ śūla|mudgara|hastayā  
 jvalit’|ālāta|dhārinyā citr’|ābharaṇa|varmayā  
 gadā|musala|nārāca|śakti|tomara|hastayā  
 dr̥pta|siṃha|nināḍinyā vinadya prayayau Guhaḥ.

46.65 taṃ dr̥ṣṭvā sarva|daiteyā rākṣasā dānavās tathā  
 vyadravanta diśaḥ sarvā bhay’|ôdvignāḥ samantataḥ.  
 abhyadravanta devās tān vividh’|āyudha|pāṇayaḥ.  
 dr̥ṣṭvā ca sa tataḥ kruddhaḥ Skandas tejo|bal’|ānviataḥ  
 śakty|astraṃ bhagavān bhīmaṃ punaḥ punar avākīrat.  
 ādadhac c’ ātmanas tejo haviṣ” êddha iv’ ānalaḥ.  
 abhyasyamāne śakty|astre Skanden’ âlmita|tejasā  
 ulkā|jvālā mahā|rāja papāta vasudhā|tale.  
 saṃhrādayantaś ca tathā nirghātās c’ āpatan kṣitau  
 yath” ânta|kāla|samaye su|ghorāḥ syus tathā nṛpa.  
 kṣiptā hy ekā yadā śaktiḥ su|ghor’|ānala|sūnunā  
 tataḥ koṭyo viniṣpetuḥ śaktīnām Bharata’|rṣabha.



emies that seek your slaughter.” Receiving this boon from that supreme deity, the great-spirited gods felt joy and considered their enemies to be already dead. After the hero had given this boon, all the hordes of creatures cried out a shout of joy that filled the three worlds. 46.60

Surrounded by this vast army, Maha-sena departed in order to slaughter the *daityas* in battle and protect the gods. Vyavasáya, Jaya, Dharma, Siddhi, Lakshmi, Dhriti and Smriti advanced at the front of Maha-sena's troops, king of the people.\*

Divine Guha thus advanced forward with that terrifying army. Brandishing blazing firebrands and decked with various ornaments and armor, it roared like a wild lion and wielded pikes, mallets, maces, clubs, arrows, spears, and lances. When they saw Guha, all the *daitéyas*, *rákshasas* and *dánavas* fled in every direction, distraught with fear on all sides. The gods ran after them, wielding various weapons. Seeing this, Lord Skanda—who possesses energy and strength—repeatedly hurled his terrifying spear in his rage. As he displayed his energy, he looked like a fire that blazes with oblations. When Skanda of immeasurable energy threw that spear, a blazing meteor fell to the ground, great king. Just as if it were the moment of death, roaring storms of great dread also fell upon the earth, Your Majesty. When the terrifying son of Fire hurled his single spear, millions of other spears also sprayed out of it, bull of the Bharatas. 46.65

46.70 tataḥ prīto Mahāseno jaghāna bhagavān prabhuḥ  
daity'ḥendram Tārakaṃ nāma mahā|bala|parākramam  
vṛtaṃ daity'āyutair vīrair balibhir daśabhir nṛpa.  
Maḥiṣaṃ c' āṣṭabhiḥ padmair vṛtaṃ saṅkhye nijaghnivān  
Tripādaṃ c' āyuta|śatair jaghāna daśabhir vṛtaṃ.  
Hradodaraṃ nikharvaiś ca vṛtaṃ daśabhir īśvaraḥ  
jaghān' ānucaraiḥ sārdhaṃ vividh'āyudha|pāṇibhiḥ.  
tath" ākurvanta vipulaṃ nādaṃ vadhyatsu śatruṣu  
Kumār'ānucarā rājan pūrayanto diśo daśa  
nanṛtuś ca vavalguś ca jahasuś ca mud"ānvitāḥ.

śakty|astrasya tu rāj'ḥendra tato 'rcirbhiḥ samantataḥ  
trailokyam trāsitaṃ sarvaṃ jṛmbhamāṇābhir eva ca  
dagdhāḥ sahasraśo daityā nādaiḥ Skandasya c' āpare.

46.75 patākay" āvadhūtās ca hatāḥ ke cit sura|dviṣaḥ  
ke cid ghaṇṭā|rava|trastā niṣedur vasudhā|tale.  
ke cit praharaṇaiś chinnā viniṣpetur gat'āyusaḥ.  
evaṃ sura|dviṣo 'nekān balavān ātatāyinaḥ  
jaghāna samare vīraḥ Kārttikeyo mahā|balaḥ.

Bāṇo nām' ātha daiteyo Baleḥ putro mahā|balaḥ  
Krauñcaṃ parvatam āśritya deva|saṅghān abādhata.  
tam abhyayān Mahāsenāḥ sura|śatrum udāra|dhīḥ  
sa Kārttikeyasya bhayāt Krauñcaṃ śaraṇam iyivān.  
tataḥ Krauñcaṃ mahā|manyuḥ krauñca|nāda|nināditam  
śaktyā bibheda bhagavān Kārttikeyo 'gni|dattayā,

46.80 sa śāla|skandha|śabalaṃ trasta|vānara|vāraṇam

Illustrious Lord Maha-sena then joyfully killed the king 46.70  
 of the *daityas*, who was called Táraka. Endowed with great  
 strength and prowess, Táraka was surrounded by ten myr-  
 iads of heroic and mighty *daityas*, Your Majesty. Skanda  
 also slew Máhisha in battle, who was surrounded by eight  
 billion demons, and Tri-pada too, who was surrounded by  
 a thousand myriads of demons. Accompanied by his atten-  
 dants, who wielded diverse weapons, the Lord also killed  
 Hradódara, who was surrounded by ten billion demons.  
 While their enemies were being slaughtered, Kumára's fol-  
 lowers shouted a huge roar which filled the ten directions.  
 They danced, leaped, and laughed with joy.

Thousands of *daityas* were incinerated by the flames that  
 issued out of Skanda's spear on all sides and that engulfed all  
 three terrified worlds. Others were incinerated by Skanda's  
 roars. Some of the gods' enemies were killed when fanned 46.75  
 away by Skanda's banner and some sank to the ground, ter-  
 rified by the jangling bells. Others departed after being cut  
 down by weapons, their vitality destroyed. In this way, pow-  
 erful, heroic, and mighty Karttikéya slaughtered numerous  
 bow-drawing enemies of the gods in battle.

The *daitéya* Bana, that mighty son of Bali, then climbed  
 onto Mount Krauncha and resisted the hosts of gods. But  
 wise Maha-sena attacked him and, in his fear of Karttikéya,  
 Bana took refuge in Krauncha. With the spear that he had  
 been given by Agni, lord Karttikéya then furiously cleaved  
 Krauncha, which echoed with the sound of curlews.\* On 46.80  
 that mountain, that was dappled with *shala* trees, the mon-  
 keys and elephants became filled with terror. Birds flew  
 up into the sky, wheeling about, and snakes departed. The

proḍḍīn' | ōdbhrānta | vihaḡaṃ | viniṣpatita | pannagaṃ,  
 goḷāṅgūla' | rkṣa | saṅghaiś ca | dravadbhir | anunāditam  
 kuraṅgama | vinirghoṣa | ninādita | van' | āntaram.  
 viniṣpatadbhiḥ śarabhaiḥ siṃhaiś ca | sahasā | drutaiḥ  
 śocyām | api | daśāṃ | prāpto | rarāj' | ēva | sa | parvataḥ.  
 vidyādharāḥ | samutpetus | tasya | śṛṅga | nivāsiṇaḥ  
 kinnarās ca | samudvignāḥ | śakti | pāta | rav' | ōddhatāḥ.

tato | daityā | viniṣpetuḥ | śataśo ' | tha | sahasraśaḥ  
 pradīptāt | parvata | śreṣṭhād | vicitr' | ābharaṇa | srajaḥ.  
 tān | nijaghnur | atikramya | Kumār' | ānucarā | mṛdhe.

46.85 sa c' | āiva | bhagavān | kruddho | daity' | lēndrasya | sutam | tadā  
 sah' | ānujaṃ | jaghān' | āśu | Vṛtraṃ | deva | patir | yathā.  
 bibheda | Krauñcaṃ | śaktyā | ca | Pāvakiḥ | para | vīraḥ | hā  
 bahudhā c' | āikadhā c' | āiva | kṛtv' | ātmānaṃ | mahā | balaḥ.  
 śaktiḥ | kṣiptā | raṇe | tasya | pāṇim | eti | punaḥ | punaḥ.

evaṃ | prabhāvo | bhagavāṃs | tato | bhūyaś | ca | Pāvakiḥ.  
 śauryād | dvi | guṇa | yogena | tejasā | yaśasā | śriyā  
 Krauñcas | tena | vinirbhinno | daityāś | ca | śataśo | hatāḥ.  
 tataḥ | sa | bhagavān | devo | nihatya | vibudha | dviṣaḥ  
 sa | bhajyamāno | vibudhaiḥ | paraṃ | harṣam | avāpa | ha.  
 tato | dundubhayo | rājan | neduḥ | śaṅkhās | ca | Bhārata  
 mumucur | deva | yoṣās | ca | puṣpa | varṣam | an | uttamam  
 yoginām | īśvaram | devaṃ | śataśo ' | tha | sahasraśaḥ.

46.90 divya | gandham | upādāya | vavau | puṇyaś | ca | mārutaḥ  
 gandharvās | tuṣṭuvuś c' | āinaṃ | yajvānaś | ca | maha' | rṣayaḥ.

mountain rumbled with the noise of fleeing hordes of monkeys and bears and its forests resounded with the noise of antelopes. But even though the fleeing *shárabha* deer and violently charging lions gave it a pitiful aspect, the mountain still looked glorious. *Vidya-dharas* living on the mountain peak flew up into the sky and *kinnaras* became distraught at the sound of the spear's blow.

Hundreds and thousands of *daityas*, wearing different colored ornaments and garlands, then dispersed from that radiant and supreme mountain. The attendants of Kumára overcame them and killed them in battle. In his rage, the Lord himself swiftly slaughtered the son of the *daitya* king and his brother, just as the chief of the gods once slaughtered Vritra. The son of Fire, that mighty slayer of enemy heroes, then cleaved Krauncha with his spear and transformed himself into many aspects and again into one aspect. When he hurled his spear in battle, it repeatedly returned to his hand. 46.85

Such was the strength abundantly displayed by the illustrious son of Fire. Through his heroism, doubled zeal, power, glory and splendor, he cleaved Krauncha and destroyed hundreds of *daityas*. After he slaughtered the enemies of the gods, the divine Lord was worshipped by deities and attained the highest joy. Kettledrums and conches then sounded, descendant of Bharata, while female deities released a shower of flowers that was beyond compare onto the divine lord of hundreds and thousands of *yogins*. An auspicious wind began to blow, bearing divine fragrance, and the *gandhárvas* and great sacrificing seers praised him. 46.90

ke cid enaṃ vyavasyanti Pitāmaha|sutaṃ prabhum  
Sanatkumāraṃ sarveṣāṃ Brahma|yoniṃ tam agra|jam.  
ke cin Maheśvara|sutaṃ ke cit putraṃ Vibhāvasoḥ  
Umāyāḥ Kṛttikānāṃ ca Gaṅgāyās ca vadanty uta,  
ekadhā ca dvidhā c' âiva caturdhā ca mahā|balam  
yoginām īsvaraṃ devaṃ śataśo 'tha sahasraśaḥ.

etat te kathitaṃ rājan Kārttikey'|ābhiṣecanam  
śṛṇu c' âiva Sarasvatyās tīrtha|varyasya puṇyatām.

46.95 babhūva tīrtha|pravaraṃ hateṣu sura|śatruṣu  
Kumāreṇa mahā|rāja tri|viṣṭapam iv' âparam.  
aiśvaryāṇi ca tatra|stho dadāv īśaḥ pṛthak pṛthak  
tadā nairṛta|mukhyebhyas trailokyam Pāvak'|ātma|jaḥ.

evaṃ sa bhagavāṃs tasmimṣ tīrthe daitya|kul'|āntakaḥ  
abhiṣikto mahā|rāja deva|senā|patiḥ suraiḥ.

Taijasam nāma tat tīrthaṃ yatra pūrvam apāṃ patiḥ  
abhiṣiktaḥ sura|gaṇair Varuṇo Bharata'|rṣabha.

asmimṣ tīrtha|vare snātvā Skandaṃ c' âbhyarcya lāṅgalī  
brāhmaṇebhyo dadau rukmaṃ vāsāṃsy âbharaṇāni ca.

46.100 uṣitvā rajanīm tatra Mādhavaḥ para|vīra|hā  
pūjya tīrtha|varaṃ tac ca sprṣṭvā toyaṃ ca lāṅgalī  
hrṣṭaḥ prīta|manās c' âiva hy abhavan Mādhav'|ôttamaḥ.

etat te sarvam âkhyātaṃ yan mām tvam paripṛcchasi  
yath" âbhiṣikto bhagavān Skando devaiḥ samāgataiḥ.

Some describe him as Sanat-kumára,\* the Grandfather's lordly son and the eldest of all Brahma's offspring. Some speak of him as the son of Mahéshvara, or the son of Vibhavasú, or the son of Uma, the Kríttikas, or Ganga. Some speak of that mighty, divine lord of hundreds of thousands of *yogins* as the son of only one of these gods or the son of any two of them or the son of any four.

I have told you about the consecration of Kumára, Your Majesty. Listen too to the auspicious nature of the best of Sarásvati's sites.

After Kumára had slain the enemies of the gods, this 46.95  
eminent *tirtha* became like a second heaven, great king. Standing at this site, that Lord—the son of Fire—gave various sovereignties to eminent *náirritas*, including command over the three worlds.

In this way, great king, that Lord, who destroyed the clan of the *daityas*, was consecrated by the gods as divine general. This site, where Várúna, the lord of the waters, was also once consecrated by troops of gods, is called Táijasa, bull of the Bharatas.

Plow-bearing Bala bathed at this excellent site, worshipped Skanda, and gave gold, clothes, and ornaments to brahmins. After spending the night there, the plow-bearing 46.100  
Mádharma and slayer of enemy heroes worshipped that excellent site and sipped its waters. Gladdened, that best of Mádhavas became filled with joy.

I have thus described everything that you asked me regarding the way in which Lord Skanda was consecrated by the assembled deities.

JANAMEJAYA uvāca:

47.1 ATYADBHUTAM idaṃ brahmañ śrutavān asmi tattvataḥ  
 abhiṣekaṃ Kumārasya vistareṇa yathā|vidhi,  
 yac chrutvā pūtam ātmānaṃ vijānāmi tapo|dhana  
 prahr̥ṣṭāni ca romāṇi prasannaṃ ca mano mama.  
 abhiṣekaṃ Kumārasya daityānāṃ ca vadhaṃ tathā  
 śrutvā me paramā prītir bhūyaḥ kautūhalaṃ hi me.  
 apāṃ patiḥ kathaṃ hy asminn abhiṣiktaḥ purā suraiḥ?  
 tan me brūhi mahā|prājña. kuśalo hy asi sattama.

VAIŚAMPĀYANA uvāca:

47.5 śṛṇu rājann idaṃ citraṃ pūrva|kalpe yathā|tatham  
 ādau Kṛta|yuge rājan vartamāne yathā|vidhi  
 Varuṇaṃ devatāḥ sarvāḥ samety' ēdam ath' ābruvan:  
 «yath' āsmān sura|rāṭ Śakro bhayebhyaḥ pāti sarvadā  
 tathā tvam api sarvāsāṃ saritāṃ vai patir bhava!  
 vāsaś ca te sadā deva sāgare makar'|ālaye.  
 samudro 'yaṃ tava vaśe bhaviṣyati nādī|patiḥ.  
 Somena sārddhaṃ ca tava hāni|vṛddhī bhaviṣyataḥ.»  
 «evam astv iti» tān devān Varuṇo vākyam abravīt.  
 samāgamya tataḥ sarve Varuṇaṃ sāgar'|ālayam  
 apāṃ patiṃ pracakrur hi vidhi|dṛṣṭena karmaṇā.  
 47.10 abhiṣicya tato devā Varuṇaṃ yādasāṃ patim  
 jagmuḥ svāny eva sthānāni pūjayitvā jal'|ēśvaram.  
 abhiṣiktas tato devair Varuṇo 'pi mahā|yaśāḥ



JANAM-ÉJAYA said:

IT IS A GREAT wonder, brahmin, to have heard this true 47.1  
and detailed account of Kumára's consecration, which was  
performed with due rites. After I heard it, austerity-rich as-  
cetic, I considered my soul to be cleansed, my hair bristled,  
and my mind became tranquil. When I learned of Kumára's  
consecration and the slaughter of the *daityas*, I felt the high-  
est joy and now feel even greater curiosity. How was Váruna,  
that lord of waters, consecrated at this site by gods in the  
past? Tell me, wise and excellent Vaishampáyana. For you  
are skilled in speaking.

VAISHAMPÁYANA said:

Listen, Your Majesty, to this wonderful description of 47.5  
what truly happened in a bygone eon. At the beginning of  
the Krita era, all the gods duly gathered before Váruna and  
said:

"Become the lord of all rivers, just as Shakra, the king  
of the gods, continuously protects us from dangers! Your  
dwelling place will always be the ocean, that abode of *má-  
karas*, O god. This ocean, the lord of the rivers, will be under  
your control. Your waxing and waning will be connected  
with the Moon."

"So be it," Váruna replied to the gods.

The gods then all gathered together and made ocean-  
dwelling Váruna lord of the waters with duly prescribed  
rites. After they had consecrated Váruna as the ruler of sea 47.10  
creatures, the gods worshipped that water-lord and returned  
to their own abodes. Consecrated by the gods, glorious

saritaḥ sāgarāṁś c' āiva nadāṁś c' āpi sarāṁsi ca  
pālayām āsa vidhinā yathā devān Śatakratuḥ.

tatas tatr' āpy upaspr̥śya dattvā ca vividhaṁ vasu  
Agnitīrthaṁ mahā|prājño jagāṁ' ātha Pralamba|hā,  
naṣṭo na dr̥śyate yatra śamī|garbhe hut' |āśanaḥ  
lok' |āloka|vināśe ca prādur bhūte tad" ān|agha  
upatasthuḥ surā yatra sarva|loka|pitā|maham:

«Agniḥ pranaṣṭo bhagavān. kāraṇaṁ ca na vidmahe.  
sarva|bhūta|kṣayo m" ābhūt. saṁpādaya vibho ' nalam.»

JANAMEJAYA uvāca:

47.15 kim|arthaṁ bhagavān Agniḥ pranaṣṭo loka|bhāvanaḥ?  
vijñātaś ca kathaṁ devais? tan mam' ācakṣya tattvataḥ.

VAIŚAMPĀYANA uvāca:

Bhṛgoḥ śāpād bhṛśaṁ bhīto jāta|vedāḥ pratāpavān  
śamī|garbham ath' āsādyā nanāśa bhagavāṁs tataḥ.  
pranaṣṭe tu tadā vahnau devāḥ sarve sa|Vāsavāḥ  
anveṣanta tadā naṣṭaṁ jvalanaṁ bhṛśa|duḥkhitāḥ.  
tato 'gnitīrthaṁ āsādyā śamī|garbha|stham eva hi  
dadṛśur jvalanaṁ tatra vasamānaṁ yathā|vidhi.  
devāḥ sarve nara|vyāghra Bṛhaspati|puro|gamāḥ  
jvalanaṁ taṁ samāsādyā prīt" ābhūvan sa|Vāsavāḥ  
47.20 punar yath" |āgataṁ jagmuḥ. sarva|bhakṣaś ca so 'bhavat  
Bhṛgoḥ śāpān mahā|bhāga yad uktaṁ brahma|vādinā.

Váruna duly protected the streams, seas, rivers, and lakes, just as Indra of a hundred sacrifices protects the gods.

After Bala had sipped the water at this site and given away diverse possessions, that wise slayer of Pralamba proceeded to the Agni-tirtha, where oblation-eating Fire once disappeared into the womb of a *shami* tree. It was at this site, faultless king, that, after the light of the world had disappeared, the gods approached the Grandfather of the entire universe and said:

“Lord Fire has disappeared. We do not know why. Do not allow the destruction of every creature. Create fire, O Lord.”

JANAM-ÉJAYA said:

Why did Lord Fire, the creator of the world, disappear? 47.15  
How did the gods find him? Tell me this as it truly happened.

VAISHAMPÁYANA said:

After he had been cursed by Bhrigu, splendid Lord Fire felt great fear and disappeared by entering the womb of a *shami* tree. When Fire disappeared, Vāsava and all the gods felt great sorrow and sought for the lost flame. Approaching the Agni-tirtha, they saw the flame duly dwelling there in the womb of a *shami* tree. On finding the flame, tiger among men, Vāsava and all the gods—who were headed by Brihaspati—became filled with joy and returned the same way they 47.20  
had come. As a result of Bhrigu's curse, illustrious king, Fire became an all-consumer, just as that reciter of sacred verse had said.\*

tatr' āpy āplutya matimān Brahmayoniṃ jagāma ha  
sasarja bhagavān yatra sarva|loka|pitā|mahaḥ.

tatr' āplutya tato Brahmā saha devaiḥ prabhuḥ purā  
sasarja tīrthāni tathā devatānāṃ yathā|vidhi.

tatra snātvā ca dattvā ca vasūni vividhāni ca  
Kauberaṃ prayayau tīrthaṃ tatra taptvā mahat tapaḥ  
dhan'ādhipatyam saṃprāpto rājann Ailavilaḥ prabhuḥ.  
tatra|stham eva taṃ rājan dhanāni nidhayas tathā  
upatasthur nara|śreṣṭha. tat tīrthaṃ lāṅgalī Balah  
gatvā dattvā ca vidhivad brāhmaṇebhyo dhanam dadau.

47.25 dadṛṣe tatra tat sthānam Kaubere kānan'ōttame  
purā yatra tapas taptaṃ vipulaṃ su|mah"ātmanā  
yakṣa|rājñā Kubereṇa varā labdhās ca puṣkalāḥ,  
dhan'ādhipatyam sakhyam ca Rudreṇ' ā|mita|tejasā  
suratvam loka|pālatvam putram ca Nalakūbaram.  
yatra lebhe mahā|bāho dhan'ādhipatir añjasā  
abhiṣiktaś ca tatr' āiva samāgamya Marud|gaṇaiḥ.  
vāhanam c' āsya tad dattam haṃsa|yuktaṃ mano|javam  
vimānam puṣpakaṃ divyam nairṛt'āiśvaryam eva ca.

tatr' āplutya Balo rājan dattvā dāyāṃś ca puṣkalān  
jagāma tvarito Rāmas tīrthaṃ svet'ānulepanaḥ,

47.30 niṣevitam sarva|sattvair nāmnā Badarapācanam  
nāna"rtuka|van'ōpetam sadā|puṣpa|phalam śubham.

After he had bathed there, wise Bala went to Brahma-yoni, where the illustrious Grandfather of all the worlds performed his acts of creation. In the past, lord Brahma bathed with the gods at this site and, in accordance with due rites, emitted sacred sites for the deities.

After he had bathed there and given various gifts, Your Majesty, Bala proceeded to the sacred site of Kaubéra, where Lord Kubéra, the son of Ílavila, performed great austerities and attained control over wealth. Wealth and treasures came to Kubéra as he resided at that site, best of men. Plow-bearing Bala went to that *tirtha* and, after he had made proper donations, he gave wealth to brahmins. There, in the excellent forest of Kubéra, Bala saw the place where great- 47.25  
spirited Kubéra, that King of the *yakshas*, once performed abundant austerities and received many boons, including control over wealth, friendship with the infinitely powerful Rudra, the status of a god, the status of a world-protector, and a son called Nala-kúbara. Troops of gathered Maruts consecrated that lord of wealth at the site where he swiftly acquired these boons, mighty-armed king. In addition to sovereignty over the *náirritas*, he was also given a celestial car as a vehicle, which was divine, swift as thought, yoked with geese, and adorned with flowers.

After he had bathed at this site and given copious gifts, Bala-rama—who was smeared with white ointments—quickly proceeded to the auspicious *tirtha* of Bádara- 47.30  
páchana, which is frequented by every creature and has groves of various seasons as well as continual blossoms and fruits.

48.1 TATAS TĪRTHA|VARAṂ Rāmo yayau Badarapācanam  
 tapasvi|siddha|caritaṁ yatra kanyā dhṛta|vratā  
 Bharadvājasya duhitā rūpeṇ' â|pratimā bhuvi  
 Śrutāvatī nāma vibho kumārī brahma|cārīṇī  
 tapaś cacāra s" âtyugraṁ niyamair bahubhir vṛtā  
 «bhartā me deva|rājaḥ syād iti» niścitya bhāminī.

samās tasyā vyatīkrāntā bahvyaḥ Kuru|kul'|ôdvaha  
 carantyā niyamāṁs tāṁs tāṁs strībhis tīvrān su|duś|carān.

48.5 tasyās tu tena vṛttena tapasā ca viśāṁ pate  
 bhaktyā ca bhagavān prītaḥ parayā Pāka|śāsanaḥ.  
 ājagām' āśramaṁ tasyās tri|daś'|ādhipatiḥ prabhuḥ  
 āsthāya rūpaṁ vipra'rṣer Vasiṣṭhasya mah"ātmanaḥ.  
 sā taṁ dṛṣṭv" ôgra|tapasaṁ Vasiṣṭhaṁ tapatāṁ varam  
 ācārair munibhir dṛṣṭaiḥ pūjayām āsa Bhārata.  
 uvāca niyama|jñā ca kalyāṇī sā priyaṁ|vadā:

«bhagavan muni|śārdūla kim ājñāpayasi prabho?  
 sarvam adya yathā|śakti tava dāsyāmi su|vrata.  
 Śakra|bhaktyā ca te pāṇiṁ na dāsyāmi kathaṁ cana.

48.10 vratais ca niyamais c' âiva tapasā ca tapo|dhana  
 Śakras toṣayitavyo vai mayā tri|bhuvan'ēśvaraḥ.»

VAISHAMPÁYANA said:

BALA THEN PROCEEDED to Bádara·páchana, that finest 48.1  
 of *tirthas*, which is frequented by ascetics and *siddhas*. It  
 was here that a radiant young woman, who practiced firm  
 vows and whose beauty had no parallel on earth, performed  
 severe austerities and followed numerous acts of discipline  
 after resolving that her husband should be the king of the  
 gods. This chaste maiden was called Shrutávati, my lord,  
 and she was the daughter of Bharad·vaja.

Many years passed as she practiced various fierce disci-  
 plines that are extremely difficult for women to perform,  
 upholder of the Kuru clan. Indra, the illustrious chastiser 48.5  
 of Paka, became gratified by her immense devotion and  
 by the asceticism that she performed, lord of the people.  
 That lord, who rules over the thirty gods, then approached  
 her hermitage in the form of the great-spirited brahmin  
 seer Vasíshta. On seeing Vasíshta, that fine ascetic who  
 performs fierce austerities, she worshipped him with obser-  
 vances prescribed by sages, descendant of Bharata. Knowl-  
 edgeable in discipline, beautiful Shrutávati spoke to him  
 with fair words:

“Illustrious tiger among ascetics, what do you command,  
 my lord? On this day I will give you everything I can, ascetic  
 of good vows. But because of my devotion to Shakra, I  
 cannot give you my hand. I must satisfy Shakra, the lord of 48.10  
 the three worlds, with vows, disciplines, and asceticism, O  
 seer rich in austerities.”

ity ukto bhagavān devaḥ smayann iva nirīkṣya tām  
uvāca niyamam jñātvā sāntvayann iva Bhārata:

«ugraṁ tapaś carasi vai. viditā me 'si su|vrate.  
yad|artham ayam ārambhas tava kalyāṇi hṛd|gataḥ  
tac ca sarvaṁ yathā|bhūtaṁ bhaviṣyati var'|ānane.  
tapasā labhyate sarvaṁ yathā|bhūtaṁ bhaviṣyati.  
yathā sthānāni divyāni vibudhānām śubh'|ānane  
tapasā tāni prāpyāni. tapo|mūlaṁ mahat sukham.  
iti kṛtvā tapo ghoraṁ dehaṁ saṁnyasya mānavāḥ  
devatvaṁ yānti kalyāṇi. śṛṇuṣv' āivaṁ vaco mama.

48.15 pañca c' āitāni su|bhage badarāṇi śubha|vrate  
pac' ēty» uktvā tu bhagavān jagāma Bala|sūdanaḥ.

āmantrya tām tu kalyāṇīm tato japyam jājāpa saḥ.  
avidūre tatas tasmād āśramāt tīrtham uttamam  
Indratīrthe 'tīvikhyaṭaṁ triṣu lokeṣu māna|da.

tasya jijñāsan'|ārthaṁ sa bhagavān Pāka|śāsanah  
badarāṇām a|pacanaṁ cakāra vibudh'|ādhipaḥ.  
tataḥ prataptā sā rājan vāgyatā vigata|klamā  
tat|parā śuci|saṁvītā pāvake samadhiśrayat  
apacad rāja|śārdūla badarāṇi mahā|vratā.

tasyāḥ pacantyāḥ su|mahān kālo 'gāt puruṣa'|rṣabha.  
na ca sma tāny apacyanta dinaṁ ca kṣayam abhyagāt.

48.20 hut'|āśanena dagdhaś ca yas tasyāḥ kāṣṭha|sañcayaḥ.  
a|kāṣṭham agniṁ sā dr̥ṣṭvā sva|śarīram ath' ādahat.  
pādaḥ prakṣipyā sā pūrvam pāvake cāru|darśanā



Addressed this way, the divine lord looked at her askance with a slight smile. Aware of her disciplined conduct, he then said these words as if to calm her, descendant of Bharata:

“You practice severe austerities and you have come to my notice, woman of good vows. You will fully realize the goal of your cherished undertaking, beautiful fine-faced lady. You will obtain everything that can be acquired through asceticism. The divine positions of the gods can be obtained through ascetic practice, pretty lady. Asceticism is the root of great happiness. Humans who perform gruesome austerities attain divinity after giving up their bodies, beautiful lady. Listen to these words of mine. Cook these five jujube fruits, 48.15 prosperous lady of auspicious vows.” Saying these words, the illustrious destroyer of Bala departed.

After he had counselled that beautiful lady, he recited some mantras. As a result, this excellent *tirtha* that lies not far from that hermitage became known throughout the three worlds as Indra·tirtha, honor-giving king.

In order to test Shrutávatī, the lord of the gods—that illustrious chastiser of Paka—made the jujube fruits uncookable. Practicing heated asceticism, that virtuous woman of great vows silently, tirelessly, and devotedly placed the jujubes on a fire and tried to cook the fruits, tiger-like king. A very long time passed as she tried to cook the fruits, bull among men, But the fruits did not cook and the day began to wane. The fire consumed her bundle of firewood, 48.20 and when she saw that the fire had no fuel she started to burn her own body. Placing her feet in the fire, that beautiful woman stood on her feet as they continuously burned,

dagdhau dagdhau punaḥ pādāv upāvartayat' ān|agha.  
caraṇau dahyamānau ca n' ācintayad a|ninditā  
kurvāṇā duḥ|karam maha"rṣi|priya|kāmyayā.  
na vaimanasyaṃ tasyās tu mukha|bhedo 'thav" ābhavat.  
śarīram agninā dīpya jala|madhye va\* harṣitā.  
tac c' āsyā vacanaṃ nityam avartadd hṛdi Bhārata:  
«sarvathā badarāṇy eva paktavyān' īti» kanyakā.

48.25 sā tan manasi kṛtv" āiva maha"rṣer vacanaṃ śubhā  
apacad badarāṇy eva na c' āpacyanta Bhārata.  
tasyās tu caraṇau vahnir dadāha bhagavān svayam  
na ca tasyā mano duḥkhaṃ sv|alpam apy abhavat tadā.

atha tat karma dṛṣṭv" āsyāḥ prītas tri|bhuvan'|ēśvaraḥ  
tataḥ saṃdarśayām āsa kanyāyai rūpam ātmanaḥ.  
uvāca ca sura|śreṣṭhas tāṃ kanyāṃ su|dṛḍha|vratām:

«prīto 'smi te śubhe bhaktyā tapasā niyamena ca.  
tasmād yo 'bhimataḥ kāmāḥ sa te saṃpatsyate śubhe.  
dehaṃ tyaktvā mahā|bhāge tri|dive mayi vatsyasi.

48.30 idaṃ ca te tīrtha|varam sthiraṃ loke bhaviṣyati  
sarva|pāp'|āpahaṃ su|bhru nāmnā Badarapācanam.  
vikhyātaṃ triṣu lokeṣu brahma'rṣibhir abhiplutam.»

asmin khalu mahā|bhāge śubhe tīrtha|vare 'n|aghe  
tyaktvā sapta'rṣayo jagmur Himavantam Arundhatīm.  
tatas te vai mahā|bhāgā gatvā tatra su|saṃśītāḥ  
vṛtty|artham phala|mūlāni samāhartuṃ yayuḥ kila.  
teṣāṃ vṛtty|arthināṃ tatra vasatām Himavad|vane  
an|āvṛṣṭir anuprāptā tadā dvādaśa|vārṣikī.

faultless king. In her desire to favor the great ascetic, blameless Shrutávati felt no concern for her burning feet as she performed that difficult task. Her mind did not falter and there was no change on her face. Even though she had set her body alight with fire, she felt joy as if immersed in water. The maiden continuously kept the ascetic's words in her heart, descendant of Bharata: "Cook the jujube fruits thoroughly." Keeping the words of the great ascetic in her mind, glorious Shrutávati continued to try to cook the jujubes but they did not cook, descendant of Bharata. But even though Lord Fire himself burned her feet, her mind did not feel even slight pain. 48.25

The lord of the three worlds was pleased when he saw her deed and revealed his true form to the maiden. The supreme god then said these words to that maiden of resolute vows:

"I am pleased by your devotion, asceticism, and discipline, good lady. Whatever wish you desire will be fulfilled, auspicious lady. When you give up your body, you will live with me in heaven, illustrious lady. This best of sacred sites will remain permanent in the world. Removing all sins, it will be called Bádara-páchana ('The Cooking of the Jujubes'), fair-browed lady. Renowned throughout the three worlds, it will be flooded with brahmin seers." 48.30

It was also at this distinguished, auspicious, pure and excellent site that the Seven Seers once left Arúndhati and departed for the Hímavat mountains.\* It is said that these illustrious ascetics, who were resolute in their vows, had gone there in order to collect fruit and roots for their sustenance. While they were dwelling in the Hímavat forest,

te kṛtvā c' āśramam tatra nyavasanta tapasvinaḥ  
Arundhaty api kalyāṇī tapo|nity" ābhavat tadā.

48.35 Arundhatīm tato dṛṣṭvā tīvram niyamam āsthitām  
ath' āgamat tri|nayanaḥ su|prīto vara|das tadā.  
brāhmaṇaṃ rūpaṃ tataḥ kṛtvā Mahādevo mahā|yaśāḥ  
tām abhyety' ābravīd devo: «bhikṣām icchāmy ahaṃ śubhe.»  
pratyuvāca tataḥ sā taṃ brāhmaṇaṃ cāru|darśanā  
«kṣīṇo 'nna|sañcayo vipra. badarāṇ' īha bhakṣaya.»  
tato 'bravīn Mahādevaḥ: «pacasv' āitāni su|vrate.»

ity uktā s" āpacat tāni brāhmaṇa|priya|kāmyayā  
adhiśritya samiddhe 'gnau badarāṇi yaśasvinī.  
divyā mano|ramāḥ puṇyāḥ kathāḥ śuśrāva sā tadā.  
atītā sā tv an|āvr̥ṣṭir ghorā dvādaśa|vār̥ṣikī.

48.40 an|āśnantyāḥ pacantyāś ca śṛṇvantyāś ca kathāḥ śubhāḥ  
din'ōpamaḥ sa tasy" ātha kālo 'tītaḥ su|dāruṇaḥ.

tatas tu munayaḥ prāptāḥ phalāny ādāya parvatāt.  
tataḥ sa bhagavān prītaḥ provāc' Ārundhatīm tataḥ:  
«upasarpasva dharmal|ñe yathā|pūrvam imān r̥ṣīn.  
prīto 'smi tava dharmal|ñe tapasā niyamena ca.»  
tataḥ samdarśayām āsa sva|rūpaṃ bhagavān Haraḥ  
tato 'bravīt tadā tebhyaḥ tasyās tac caritaṃ mahat:

«bhavadbhir Himavat|pṛṣṭhe yat tapaḥ samupārjitaṃ  
asyāś ca yat tapo viprā na samaṃ tan mataṃ mama.

48.45 anayā hi tapasvinyā tapas taptaṃ su|duś|caram.  
an|āśnantyā pacantyā ca samā dvādaśa pāritāḥ.»

seeking sustenance, there was a twelve year drought. The ascetics built a hermitage to live in, while beautiful Arúndhati constantly devoted herself to her vows.

When boon-giving, three-eyed Shiva saw Arúndhati applying herself to severe discipline, he was extremely pleased and proceeded toward her. Taking on the appearance of a brahmin, glorious and divine Maha-deva approached her and said: "I seek alms, auspicious lady." Beautiful Arúndhati replied to the brahmin: "My store of food is used up, brahmin. Eat these jujube fruits." To which Maha-deva responded: "Please cook them, lady of good vows." 48.35

Addressed this way, glorious Arúndhati placed the jujube fruits on a kindled fire and cooked them in order to favor the brahmin. She then heard divine and auspicious discourses that delight the mind. The gruesome twelve-year drought then passed. Although she ate no food but only cooked and listened to auspicious discourses, that terrible period of time passed for Arúndhati as if it were a single day. 48.40

The ascetics returned, taking fruits with them from the mountain. The gratified Lord then said to Arúndhati: "Approach these seers as before, lady knowledgeable in righteousness. I am pleased by your asceticism and discipline, truth-knowing lady." Lord Hara then revealed his true form and told the ascetics about Arúndhati's great deed:

"Brahmins, this woman has achieved ascetic attainments that are, to my mind, superior to the ones that you have achieved on the ridge of the Hímatav. This ascetic woman has practiced austerities that are very difficult to perform. For twelve years she has cooked and not eaten." 48.45

tataḥ provāca bhagavāṃs tām ev' Ārundhatīm punaḥ:  
«varam vṛṇīṣva kalyāṇi yat te 'bhilaṣitaṃ hṛdi.»  
s" ābravīt pṛthu|tāmr'|ākṣī devaṃ sapta|rṣi|saṃsadi:

«bhagavān yadi me prītas tīrthaṃ syād idam uttamam  
siddha|deva'|rṣi|dayitaṃ nāmnā Badarapācanam.  
tath" āsmin deva|dev'|ēśa tri|rātram uṣitaḥ śuciḥ  
prāpnuyād upavāsena phalaṃ dvādaśa|vārṣikam.»

«evam astv iti» tāṃ devaḥ pratyuvāca tapasvinīm.  
sapta|rṣibhiḥ stuto devas tato lokaṃ yayau tadā.

48.50 ṛṣayo vismayam jagmus tāṃ dṛṣṭvā c' āpy Arundhatīm  
a|śrāntāṃ cāvi|varṇāṃ ca kṣut|pipāsā|samāyutām.

evam siddhiḥ parā prāptā Arundhatyā viśuddhayā  
yathā tvayā mahā|bhāge mad|arthaṃ saṃśita|vrate.  
viśeṣo hi tvayā bhadre vrate hy asmin samarpitaḥ.  
tathā c' ēdaṃ dadāmy adya niyamena su|toṣitaḥ.  
viśeṣaṃ tava kalyāṇi prayacchāmi varam vare  
Arundhatyā varas tasyā yo datto vai mah" |ātmanā.  
tasya c' āhaṃ prabhāvena tava kalyāṇi tejasā  
pravakṣyāmi paraṃ bhūyo varam atra yathā|vidhi.

48.55 yas tv ekāṃ rajanīm tīrthe vatsyate su|samāhitaḥ  
sa snātvā prāpsyate lokān deha|nyāsāt su|dur|labhān.»

The Lord then once again addressed Arúndhati: "Choose whatever boon your heart desires, beautiful lady." In the presence of the Seven Seers, that woman, who had wide red eyes, replied:

"If the Lord is pleased with me, then let this excellent *tirtha* be cherished by *siddhas*, gods and ascetics and bear the name Bádara-páchana. And, god of gods, if anyone dwells here virtuously for three nights, let them attain from their fast the fruit of twelve years of fasting."

"So be it," the god replied to the ascetic woman. After he had been praised by the Seven Seers, the god then returned to his realm. The seers were amazed to see that Arúndhati was unwearied and had glowing skin, even though she had been subjected to hunger and thirst. 48.50

In this way, pure Arúndhati achieved the highest perfection, just as you have done for my sake, illustrious lady of resolute vows. Indeed you have achieved a superior distinction through your auspicious vow. Thoroughly satisfied by your discipline, I will today give you this boon. I will give you a boon, fine and beautiful lady, that is superior to the one that great-spirited Shiva gave Arúndhati. Through the power of this boon and through your own energy, beautiful lady, I will duly declare an even more supreme boon at this site. Whoever spends one night in deep concentration at this *tirtha* and bathes here will acquire worlds that are extremely difficult to obtain after they have given up their bodies." 48.55

ity uktvā bhagavān devaḥ sahasr'ākṣaḥ pratāpavān  
 Śrutāvatīṃ tataḥ puṇyāṃ jagāma tri|divaṃ punaḥ.  
 gate vajra|dhare rājaṃs tatra varṣaṃ papāta ha  
 puṣpānāṃ Bharata|śreṣṭha divyānāṃ puṇya|gandhinām.  
 deva|dundubhayaś c' āpi nedus tatra mahā|svanāḥ  
 mārutaś ca vavau puṇyaḥ puṇya|gandho viśāṃ pate.  
 utsrjya tu śubhā dehaṃ jagām' āsya ca bhāryatām  
 tapas" ōgreṇa taṃ labdhvā tena reme sah' ā|cyuta.

JANAMEJAYA uvāca:

48.60 kā tasyā bhagavan mātā? kva saṃvṛddhā ca śobhanā?  
 śrotum icchāmy ahaṃ vipra. paraṃ kautūhalaṃ hi me.

VAISAMPĀYANA uvāca:

Bharadvājasya vipra'rṣeḥ skannaṃ reto mah"ātmanah  
 drṣṭv" āpsarasam āyāntīṃ Ghṛtācīm pṛthu|locanām.  
 sa tu jagrāha tad retaḥ kareṇa japatām varaḥ.  
 tad" āpatat parṇa|puṭe tatra sā saṃbhavat sutā.  
 tasyās tu jāta|karm'ādi kṛtvā sarvaṃ tapo|dhanah  
 nāma c' āsyāḥ sa kṛtavān Bharadvājo mahā|muniḥ  
 Śrutāvat" iti dharm'ātma deva'rṣi|gaṇa|saṃsadi.  
 sve ca tām āśrame nyasya jagāma Himavad|vanam.

48.65 tatr' āpy upasṛṣya mah"ānubhāvo  
 vasūni dattvā ca mahā|dvijebhyaḥ  
 jagāma tīrthaṃ su|samāhit'ātma  
 Śakrasya Vṛṣṇi|pravaras tadānīm.



Saying these words to pure Shrutávati, the illustrious, mighty, and thousand-eyed god returned to heaven. At the departure of the thunderbolt-wielder, a shower of divine and pure-scented flowers fell from the sky, best of Bharatas. Divine kettledrums boomed loudly and an auspicious wind of pure scent began to blow, lord of the people. When she gave up her body, virtuous Shrutávati became Indra's wife. Obtaining this status through fierce asceticism, she took pleasure with Indra, imperishable king.

JANAM-ÉJAYA said:

Who was the mother of Arúndhati, illustrious brahmin? 48.60  
Where was that radiant woman raised? I yearn to hear this, brahmin. For I am extremely curious.

VAISHAMPÁYANA said:

When the great-spirited brahmin seer Bharad-vaja saw the wide-eyed nymph Ghritáchi approaching him, his seed leaped out. That best of reciters caught the seed in his hand. The seed was then placed in a leaf-pot, where a daughter was born to him. After that great ascetic—who was rich in austerities—had performed her birth-ritual and other ceremonies, righteous Bharad-vaja gave her the name Shrutávati in the presence of hosts of gods and seers. The next day, he left her at his hermitage and departed for the Hímavat forest.

After he had sipped the water there, mighty Bala gave 48.65  
gifts to great brahmins and, with a deeply concentrated soul, that champion of the Vrishnis proceeded to the sacred site of Shakra.

- 49.1 INDRATĪRTHAṃ tato gatvā Yadūnāṃ pravaro Balah  
viprebhyo dhana|ratnāni dadau snātvā yathā|vidhi.  
tatra hy a|mara|rājo 'sāv ije kratu|śatena ha  
Bṛhaspateś ca dev'|ēśaḥ pradadau vipulaṃ dhanam.  
nirargalān sa|jārūthyān sarvān vividha|dakṣiṇān  
ājahāra kratūṃs tatra yath" |ōktān veda|pāragaiḥ.  
tān kratūn Bharata|śreṣṭha śata|kṛtvo mahā|dyutiḥ  
pūrayām āsa vidhivat tataḥ khyātaḥ Śatakratuḥ.
- 49.5 tasya nāmnā ca tat tīrthaṃ śivaṃ puṇyaṃ sanātanam  
Indratīrtham iti khyātaṃ sarva|pāpa|pramocanam.  
upaspṛśya ca tatr' āpi vidhivan musal'|āyudhaḥ  
brāhmaṇān pūjayitvā ca sadā|cchādana|bhojanaiḥ  
śubhaṃ tīrtha|varaṃ tasmād Rāmatīrthaṃ jagāma ha,  
yatra Rāmo mahā|bhāgo Bhārgavaḥ su|mahā|tapāḥ  
a|sakṛt pṛthivīm jitvā hata|kṣatriya|puṇ|gavām,  
upādhyāyaṃ puras|kṛtya Kaśyapaṃ muni|sattamam  
ayajad vājapeyena so 'śva|medha|śatena ca  
pradadau dakṣiṇāṃ c' āiva pṛthivīm vai sa|sāgarām.  
dattvā ca dānaṃ vividhaṃ nānā|ratna|samanvitam  
sa|go|hastika|dāsikaṃ s'|āj' |āvi gatavān vanam.

VAISHAMPÁYANA said:

AFTER BALA, the champion of the Yadus, had gone to 49.1  
 the Indra-tirtha and bathed in the proper manner, he gave  
 wealth and jewels to brahmins. At this site, the king of  
 the immortals—that lord of gods—had once offered up a  
 hundred sacrifices and given large amounts of wealth to  
 Brihas-pati. The sacrifices he offered had three kinds of  
 stipends and various sacrificial fees; they were unimpeded  
 and performed in the manner prescribed by experts in the  
 Vedas. After glorious Indra had duly completed these one  
 hundred sacrifices, best of Bharatas, he became known as  
 Shata-kratu (“Performer of a Hundred Sacrifices”). That 49.5  
 auspicious, pure, and everlasting site, which can dispel all  
 sins, became known after his name as Indra-tirtha.

After he had duly sipped the water there and worshipped  
 brahmins with perpetual clothes and food, club-weaponed  
 Bala proceeded to the excellent and auspicious site of Rama-  
 tirtha. There illustrious Rama, the descendant of Bhrigu,  
 who had performed great austerities, repeatedly subjugated  
 the earth after her bull-like warriors had been killed.  
 Through his preceptor—the supreme ascetic Káshyapa—  
 Rama then performed the Vajapéya ritual\* with a hundred  
 horse sacrifices and gave Káshyapa the earth and oceans as  
 a sacrificial fee. After he had given away diverse gifts, con-  
 sisting of various gems, cows, elephants, female slaves, goats  
 and sheep, he went to the forest.\*

49.10 punye tīrtha|vare tatra deva|brahma'|rṣi|sevite  
munīmś c' āiv' ābhivādy' ātha Yamunātīrtham āgamat,  
yatr' ānayām āsa tadā rājasūyaṃ mahī|pate  
putro 'diter mahā|bhāgo Varuṇo vai sita|prabhaḥ.  
tatra nirjitya saṃgrāme mānuṣān devatās tathā  
varam kratuṃ samājahre Varuṇaḥ para|vīra|hā.  
tasmin kratu|vare vṛtte saṃgrāmaḥ samajāyata  
devānāṃ dānavānāṃ ca trailokyasya bhay'|āvahaḥ.  
rājasūye kratu|śreṣṭhe nivṛtte Janamejaya  
jāyate su|mahā|ghoraḥ saṃgrāmaḥ kṣatriyān prati.

49.15 tatr' āpi lāṅgalī deva ṛṣīn abhyarcya pūjayā  
itarebhyo 'py adād dānam arthibhyaḥ kāmā|do vibhuḥ.  
vana|mālī tato hr̥ṣṭaḥ stūyamāno maha"r̥ṣibhiḥ  
tasmād Ādityatīrtham ca jagāma kama'|ēkṣaṇaḥ,  
yatr' eṣṭvā bhagavān jyotir bhāskaro rāja|sattama  
jyotiṣām ādhipatyam ca prabhāvam c' ābhyapadyata.  
tasyā nadyās tu tīre vai sarve devāḥ sa|Vāsavaḥ  
Viśvedevāḥ sa|Maruto gandharv'|āpsarasaś ca ha,  
Dvaipāyanaḥ Śukaś c' āiva Kṛṣṇaś ca Madhu|sūdanaḥ  
yakṣāś ca rākṣasāś c' āiva piśācāś ca viśāṃ pate,  
49.20 ete c' ānye ca bahavo yoga|siddhāḥ sahasraśaḥ  
tasmimś tīrthe Sarasvatyāḥ śive punye paran|tapa.

When Bala had paid his respects to the ascetics at this 49.10  
 excellent and auspicious *tirtha*, which was frequented by  
 gods and brahmin seers, he proceeded to the Yámuna-tirtha.  
 Brightly shining Váruna, the illustrious offspring of the Sun,  
 performed a Raja-suya ritual at this site, lord of the earth.  
 It was at this site that Váruna, that slayer of enemy heroes,  
 offered his excellent sacrifice after he had conquered humans  
 and gods in battle. When this excellent sacrifice had been  
 performed, there was a battle between the gods and *dánavas*  
 which brought terror to the three worlds. After the supreme  
 ritual of the Raja-suya sacrifice had concluded, there was  
 a battle of immense horror among the kshatriyas, Janam-  
 éjaya.

Plow-bearing Bala then reverently honored the seers at 49.15  
 this site, Your Majesty, and the desire-granting lord also  
 gave wealth to others that asked for it. Praised by the great  
 seers and full of joy, lotus-eyed Bala, who wears garlands of  
 forest flowers, then proceeded to Adítya-tirtha. There, best  
 of kings, the radiant Sun once performed a sacrifice and  
 attained his powers and control over the stars. On the bank  
 of that river, Vásava and all the gods, as well as the Vishve-  
 devas, Maruts, *gandhárvas*, nymphs, Dvaipáyana, Shuka,  
 Madhu-slaying Krishna, *yakshas*, *rákshasas* and *pisháchas*  
 reside—these and many other thousands, who have been 49.20  
 perfected by Yoga, all reside at this pure and auspicious site  
 on the Sarásvati, O enemy-scorcher.

tatra hatvā purā Viṣṇur asurau Madhu|Kaiṭabhau  
 āplutya Bharata|śreṣṭha tīrtha|pravara uttame.  
 Dvaipāyanaś ca dharm'|ātmā tatr' āiv' āplutya Bhārata  
 saṃprāpya paramaṃ yogaṃ siddhiṃ ca paramāṃ gataḥ.  
 Asito Devalaś c' āiva tasminn eva mahā|tapāḥ  
 paramaṃ yogaṃ āsthāya ṛṣir yogaṃ avāptavān.

## VAISAMPĀYANA UVĀCA:

- 50.1 TASMINN EVA TU dharm'|ātmā vasati sma tapo|dhanah  
 gārhashtyaṃ dharmam āsthāya hy Asito Devalaḥ purā.  
 dharmā|nityaḥ śucir dānto nyasta|daṇḍo mahā|tapāḥ  
 karmaṇā manasā vācā samaḥ sarveṣu jantuṣu.  
 a|krodhano mahā|rāja tulya|nind'"|ātmā|saṃstutiḥ  
 priy'|ā|priye tulya|vṛttir Yamavat|sama|darśanaḥ.  
 kāñcane loṣṭa|bhāve ca sama|darśi mahā|tapāḥ  
 devān apūjayan nityam atithīṃś ca dvijaiḥ saha  
 brahma|carya|rato nityaṃ sadā dharmā|parāyaṇaḥ.
- 50.5 tato 'bhyetya mahā|bhāga yogaṃ āsthāya bhikṣukaḥ  
 Jaigīṣavyo munir dhīmāṃś tasmīṃś tīrthe samāhitaḥ.  
 Devalasy' āśrame rājan nyavasat sa mahā|dyutiḥ  
 yoga|nityo mahā|rāja siddhiṃ prāpto mahā|tapāḥ.  
 taṃ tatra vasamānaṃ tu Jaigīṣavyaṃ mahā|munim  
 Devalo darśayann eva n' āiv' āyuñjata dharmataḥ.

In the past, Vishnu killed the demons Madhu and Káita-bha after he had bathed at this excellent and finest of *tirthas*, best of Bharatas.\* Righteous Dvaipáyana also bathed at this site, descendant of Bharata, and reached the highest perfection after attaining supreme Yoga. The ascetic Ásita Dévala, a performer of great austerities, also applied himself to the highest Yoga at this site and achieved Yoga.

VAISHAMPÁYANA said:

RIGHTEOUS AND austerity-rich Ásita Dévala also used to 50.1  
 dwell at this same site, applying himself to the householder path. Devoted to righteousness, pure, tamed, non-violent, and possessing great ascetic power, he acted equally toward all creatures in action, mind, and speech. He felt no anger, great king, and criticism and praise were equal to him. He behaved equally toward those who were dear and undear and had an impartiality similar to Yama's. This man of great austerities looked equally upon gold and clay and continuously worshipped gods, guests, and brahmins. Constantly delighting in chastity, he was always intent on righteousness.

At that time, illustrious king, a wise ascetic called Jaigi- 50.5  
 shávyā, who applied himself to Yoga and depended on alms, once came to this *tirtha* and meditated there. Possessing great splendor, that ascetic of great austerities dwelled at Dévala's hermitage and attained perfection through his devotion to yogic discipline. Dévala never failed in his duty in watching over that great ascetic Jaigishávyā as he lived there.

evam taylor mahārāja dīrgha|kālo vyatikramat;  
 Jaigīśavyaṃ muni|varaṃ na dadarś' ātha Devalaḥ.  
 āhāra|kāle matimān parivrād Janamejaya  
 upātiṣṭhata dharmaj|ño bhaikṣa|kāle sa Devalam.

50.10 sa dr̥ṣṭvā bhikṣu|rūpeṇa prāptaṃ tatra mahā|muniṃ  
 gauravaṃ paramaṃ cakre prītiṃ ca vipulāṃ tathā.  
 Devalas tu yathā|śakti pūjayām āsa Bhārata  
 r̥ṣi|dr̥ṣṭena vidhinā samā bahvīḥ samāhitāḥ.

kadā cit tasya nṛ|pate Devalasya mah"lātmanaḥ  
 cintā su|mahatī jātā muniṃ dr̥ṣṭvā mahā|dyutim:  
 «samās tu samatīkrāntā bahvyaḥ pūjayato mama.  
 na c' āyam alaso bhikṣur abhyabhāṣata kiñ cana!»  
 evaṃ vigaṇayann eva sa jagāma mah"lôdadhīm  
 antarikṣa|caraḥ śrīmān kalaśaṃ gr̥hya Devalaḥ.

50.15 gacchann eva sa dharm'lātmā samudraṃ saritāṃ patim  
 Jaigīśavyaṃ tato 'paśyad gataṃ prāg eva Bhārata.  
 tataḥ sa|vismayaś cintāṃ jagām' āth' âlmita|prabhāḥ:  
 «kathaṃ bhikṣur ayaṃ prāptaḥ samudre snāta eva ca?»  
 ity evaṃ cintayām āsa maha"lṛṣir Asitas tadā.

snātṛvā samudre vidhivac chucir japyāṃ jajāpa saḥ.  
 kṛta|japy'lāhnikāḥ śrīmān āśramaṃ ca jagāma ha  
 kalaśaṃ jala|pūrṇaṃ vai gr̥hītvā Janamejaya.  
 tataḥ sa praviśann eva svam āśrama|padaṃ muniḥ  
 āśīnam āśrame tatra Jaigīśavyam apaśyata.

50.20 na vyāharati c' âiv' âīnaṃ Jaigīśavyaḥ kathaṃ cana



A long time passed for the two men in this way until one day Dévala lost sight of the supreme ascetic Jaigishávyā. However, when it was time to eat, the wise wanderer, who was knowledgeable in righteousness, approached Dévala at the time for receiving alms, Janam-ējaya. When Dévala saw the great ascetic arrive in the form of a mendicant, he felt the highest respect and great joy. Dévala then worshipped him to his utmost ability, whereupon he practiced concentration for many years according to the injunctions prescribed by seers, descendant of Bharata. 50.10

One day, however, great-spirited King Dévala became anxious when he looked at that ascetic of great splendor, thinking: "I have spent many years worshipping him but this lazy mendicant has still not said a word to me!" Thinking this, glorious Dévala grabbed his waterpot and traveled through the air to the ocean. But as soon as righteous Dévala arrived at the ocean—that lord of rivers—he saw that Jaigishávyā had already arrived before him, descendant of Bharata. Filled with wonder, Ásita, who possessed limitless splendor, had this thought: "How has this mendicant already arrived at the ocean and bathed in it too?" Thus pondered the great seer Ásita. 50.15

When Dévala had bathed in the ocean in the proper manner and become cleansed, he recited mantras. Finishing his daily recitation, glorious Dévala returned to his hermitage, holding on to his waterpot, which was full of water, Janam-ējaya. But as soon as the ascetic entered his hermitage, he saw that Jaigishávyā was already sitting there. The great ascetic Jaigishávyā said nothing whatsoever to Dévala but stayed in the hermitage, still as a piece of wood. Even though Dévala 50.20

kāṣṭha|bhūto ”śrama|pade\* vasati sma mahā|tapāḥ.  
 taṃ dṛṣṭvā c' āplutaṃ toyē sāgare sāgar'ōpamam  
 praviṣṭam āśramam c' āpi pūrvam eva dadarśa saḥ.  
 Asito Devalo rājaṃś cintayām āsa buddhimān  
 dṛṣṭvā prabhāvaṃ tapaso Jaigīṣavyasya yoga|jam.  
 cintayām āsa rāj'ēndra tadā sa muni|sattamaḥ:  
 «mayā dṛṣṭaḥ samudre ca āśrame ca katham tv ayam?»

evaṃ vigaṇayann eva sa munir mantra|pāragah  
 utpapāt' āśramāt tasmād antarikṣam viśam pate  
 jijñās"ārtham tadā bhikṣor Jaigīṣavyasya Devalaḥ.  
 50.25 so 'ntarikṣa|carān siddhān samapaśyat samāhitān  
 Jaigīṣavyam ca taiḥ siddhaiḥ pūjyamānam apaśyata.  
 tato 'sitaḥ su|saṃrabdho vyavasāyī dṛḍha|vrataḥ.

apaśyad vai divaṃ yāntam Jaigīṣavyam sa Devalaḥ.  
 tasmāt tu pitṛ|lokaṃ taṃ vrajantaṃ so 'nvapaśyata.  
 pitṛ|lokāc ca taṃ yāntam Yāmyam lokam apaśyata.  
 tasmād api samutpatya Soma|lokaṃ abhiplutam  
 vrajantaṃ anvapaśyat sa Jaigīṣavyam mahā|munim,  
 lokān samutpatantaṃ tu śubhān ekānta|yājīnām.  
 tato 'gni|hotriṇām lokāṃs tataś c' āpy utpapāta ha  
 darśam ca paurṇamāsaṃ ca ye yajanti tapo|dhanāḥ.  
 50.30 tebhyaḥ sa dadṛśe dhīmā́ lokebhyaḥ paśu|yājīnām  
 vrajantaṃ lokam a|malam apaśyad deva|pūjitaṃ.  
 cāturmāsyair bahu|vidhair yajante ye tapo|dhanāḥ  
 teṣāṃ sthānaṃ tato yātaṃ tath" āgni|ṣṭoma|yājīnām.

had earlier seen ocean-like Jaigishávyā bathe in the waters of the ocean, he now saw that Jaigishávyā had entered the hermitage before him. Wise Ásita Dévala then contemplated the power of the ascetic Jaigishávyā, which was produced by Yoga, Your Majesty. The supreme ascetic contemplated thus, king of kings: “How can I have seen him both at the ocean and in the hermitage?”

Pondering the matter in this way, the ascetic Dévala, who was expert in mantras, flew from the hermitage up into the sky in order to learn more about the mendicant Jaigishávyā, lord of the people. But when he saw *siddhas* flying through the sky in deep concentration, he also saw Jaigishávyā being worshipped by the same *siddhas*. Although full of resolve and firm in his vows, Ásita became extremely angry at this sight. 50.25

Dévala then saw Jaigishávyā traveling to heaven. He then caught sight of him going to the ancestor realm. He then saw him leaving the ancestor realm and traveling to the realm of Yama. He then saw the great ascetic Jaigishávyā flying from that realm and approaching the realm of Soma. He then saw him flying to the auspicious realms of those who perform exclusive sacrifices. From there Jaigishávyā flew to the realms of Agni-hotra sacrificers and on to the realms of those austerity-rich beings who perform the Darsha and Purna-mása sacrifices. Wise Dévala then saw him proceed from the realms of those who sacrifice animals to the pure realm that is honored by the gods. From there he saw him travel to the realm of those austerity-rich beings who perform the Chaturmása sacrifices with their many rites, and then to the realm of those who perform the Agni-shtoma sacrifice. 50.30

agniṣṭutena ca tathā ye yajanti tapo|dhanāḥ  
tat sthānam anusamprāptam anvapaśyata Devalaḥ,  
vājapeyaṁ kratu|varam tathā bahu|suvarṇakam  
āharanti mahā|prājñās teṣāṁ lokeṣv apaśyata.

yajante rājasūyena puṇḍarīkeṇa c' āiva ye  
teṣāṁ lokeṣv apaśyac ca Jaigīṣavyaṁ sa Devalaḥ.

50.35 aśva|medhaṁ kratu|varam nara|medhaṁ tath" āiva ca  
āharanti nara|śreṣṭhās teṣāṁ lokeṣv apaśyata.  
sarva|medhaṁ ca duṣ|prāpaṁ tathā sautrāmaṇiṁ ca ye  
teṣāṁ lokeṣv apaśyac ca Jaigīṣavyaṁ sa Devalaḥ.  
dvādaś'āhaiś ca satraiś ca yajante vividhair nṛpa  
teṣāṁ lokeṣv apaśyac ca Jaigīṣavyaṁ sa Devalaḥ.  
Mitrā|Varuṇayor lokān ādityānāṁ tath" āiva ca  
sa|lokatām anuprāptam apaśyata tato 'sitaḥ.  
Rudrāṇāṁ ca Vasūnāṁ ca sthānaṁ yac ca Bṛhaspateḥ  
tāni sarvāṇy atītāni samapaśyat tato 'sitaḥ.

50.40 āruhya ca gavāṁ lokaṁ prayāntaṁ brahma|sattriṇām  
lokān apaśyad gacchantāṁ Jaigīṣavyaṁ tato 'sitaḥ.  
trīṇ lokān aparān vipram utpatantaṁ sva|tejasā  
pati|vratānāṁ lokāṁś ca vrajantaṁ so 'nvapaśyata.

Dévala then saw him reach the realm of those austerity-rich beings who perform the Agni-shtuta sacrifice, and he then saw him in the realms of those wise men who perform the Vajapéya sacrifice, that fine ritual which involves much gold.\*

Dévala also saw Jaigishávyā in the realms of those who perform the Raja-suya and Pundaríka sacrifice,\* as well as in 50.35  
the realms of those excellent men who perform the horse sacrifice, that supreme ritual, and the human sacrifice. Dévala also saw Jaigishávyā in the realms of those who perform the Sautrámani sacrifice and of those who perform the universal sacrifice, which is so difficult to fulfill.\* Dévala then saw Jaigishávyā in the realms of those who perform the twelve-day sacrifices and rituals of various kinds, Your Majesty. From there Ásita saw him reside in the realms of Mitra and Váruna and also the *adítayas*. From there Ásita saw him pass through all the realms of the Rudras, Vasus, and Brihas-pati. Ásita then saw Jaigishávyā ascend to the realm of cows and 50.40  
travel to the realms of the *brahma-sattrins*.\* From there he saw the brahmin fly by means of his own power to three other realms and proceed to the realms of women who are devoted to their husbands.

tato muni|varam bhūyo Jaigīṣavyam ath' Āsitaḥ  
n' ânvaśyata loka|stham antar|hitam arin|dama.  
so 'cintayan mahā|bhāgo Jaigīṣavyasya Devalaḥ  
prabhāvaṃ su|vratatvaṃ ca siddhiṃ yogasya c' â|tulām.  
Asito 'pṛcchata tadā siddhā|l lokaṣu sattamān  
prayataḥ prāñjalir bhūtvā dhīras tān brahma|sattriṇaḥ:

50.45 «Jaigīṣavyam na paśyāmi.  
taṃ śaṃsadhvaṃ mah"âujasam.  
etad icchāmy ahaṃ śrotuṃ.  
paraṃ kautūhalaṃ hi me.»

SIDDHĀ ūcuḥ:

śṛṇu Devala bhūt'|ārthaṃ śaṃsatām no dṛḍha|vrata.  
Jaigīṣavyaḥ sa vai lokaṃ śāśvataṃ Brahmaṇo gataḥ.

VAIŚAMPĀYANA uvāca:

sa śrutvā vacanaṃ teṣāṃ siddhānām brahma|sattriṇām  
Asito Devalas tūrṇam utpapāta papāta ca.  
tataḥ siddhās ta ūcur hi Devalaṃ punar eva ha:  
«na Devala gatis tatra tava gantuṃ tapo|dhana  
Brahmaṇaḥ sadane vipra Jaigīṣavyo yad āptavān!»

VAIŚAMPĀYANA uvāca:

teṣāṃ tad vacanaṃ śrutvā siddhānām Devalaḥ punaḥ  
ānupūrvyeṇa lokāṃs tān sarvān avatatāra ha.  
50.50 svam āśrama|padaṃ puṇyam ājagāma patatri|vat.  
praviśann eva c' âpaśyaj Jaigīṣavyaṃ sa Devalaḥ.  
tato buddhyā vyagaṇayad Devalo dharma|yuktayā  
dṛṣtvā prabhāvaṃ tapaso Jaigīṣavyasya yoga|jam.

At this point Ásita lost sight of the supreme ascetic Jaigishávyā after he disappeared in that realm, tamer of enemies. Illustrious Dévala then contemplated Jaigishávyā's power, his excellent vows, and the unparalleled perfection of his discipline. With his hands cupped in respect, wise Ásita devotedly asked the *brahma-sattrins*, the highest *siddhas* throughout the worlds, the following question:

"I cannot see Jaigishávyā. Please inform me of that powerful ascetic. I yearn to hear this. For I have the greatest curiosity." 50.45

THE SIDDHAS said:

Listen to the truth that we tell you, Dévala of firm vows. Jaigishávyā has gone to the eternal realm of Brahma.

VAISHAMPÁYANA said:

Hearing the words of the *brahma-sattrin siddhas*, Ásita Dévala swiftly flew into the sky but then fell down. The *siddhas* once again addressed Dévala:

"Dévala, brahmin rich in austerities, you cannot tread the path to the house of Brahma that Jaigishávyā has reached!"

VAISHAMPÁYANA said:

Hearing the *siddhas'* words, Dévala flew down once more through all the realms in due order. Descending like a bird, 50.50 he arrived at his hermitage. But as soon as he entered, he saw that Jaigishávyā was already there. With a mind intent on righteousness, Dévala then contemplated the power of the ascetic Jaigishávyā, which was produced by Yoga.

tato 'bravīn mah"ātmānaṃ Jaigīṣavyaṃ sa Devalaḥ  
vinay'āvanato rājann upasarpya mahāmunim:

«mokṣa|dharmaṃ samāsthātum

iccheyaṃ bhagavann aham!»

tasya tad vacanaṃ śrutvā

upadeśaṃ cakāra saḥ

vidhiṃ ca yogasya paraṃ kāry'ā|kāryasya śāstrataḥ.

saṃnyāsa|kṛta|buddhiṃ taṃ tato dṛṣṭvā mahātapāḥ

sarvāś c' āsya kriyāś cakre vidhi|dṛṣṭena karmaṇā.

50.55 saṃnyāsa|kṛta|buddhiṃ taṃ bhūtāni pitṛbhiḥ saha

tato dṛṣṭvā praruruduḥ: «ko 'smān saṃvibhajiṣyati?»

Devalas tu vacaḥ śrutvā bhūtānāṃ karuṇaṃ tathā

diśo daśa vyāharatāṃ mokṣaṃ tyaktuṃ mano dadhe.

tatas tu phala|mūlāni pavitrāṇi ca Bhārata

puṣpāṇy oṣadhayaś c' āiva rorūyanti sahasraśaḥ:

«punar no Devalaḥ kṣudro nūnaṃ chetsyati dur|matih.

a|bhayaṃ sarva|bhūtebhyo yo dattvā n' āvabudhyate!»

tato bhūyo vyagaṇayat sva|buddhyā muni|sattamaḥ

mokṣe gārhasṭhya|dharma vā kiṃ nu śreyas|karaṃ bhavet.

50.60 iti niścitya manasā Devalo rāja|sattama

tyaktvā gārhasṭhya|dharmaṃ sa mokṣa|dharmaṃ arocayat.

evam|ādini saṃcintya Devalo niścayāt tataḥ

prāptavān paramāṃ siddhiṃ paraṃ yogaṃ ca Bhārata.

tato devaḥ samāgamya Bṛhaspati|puro|gamāḥ

Jaigīṣavyaṃ tapaś c' āsya praśaṃsanti tapasvinaḥ.

ath' ābravīd ṛṣi|varo devān vai Nāradas tadā

«Jaigīṣavye tapo n' āsti vismāpayati yo 'sitam!»

tam evaṃ|vādināṃ dhīraṃ pratyūcus te div'āukasaḥ:



Bowing modestly, Your Majesty, Dévala approached the great ascetic Jaigishávyā and said: "I wish to undertake the religion of liberation, my lord!" Hearing these words, Jaigishávyā gave Dévala lessons and taught him the supreme ordinances of Yoga and what should and should not be done according to the Teachings. When the great ascetic saw that Dévala had resolved to become a renouncer, he performed all the rites for him with rituals prescribed by ordinance.

But on seeing that Dévala had resolved to become a re- 50.55  
nouncer, the spirits and ancestors wept, saying: "Who will now give us food?" Hearing the spirits' pitiful words proclaimed throughout the ten directions, Dévala inclined his mind toward abandoning liberation. But the sacred fruits and roots, as well as the flowers and herbs, then all cried out in their thousands, descendant of Bharata: "Now mean and wicked Dévala will surely pluck us! He who offered to protect all creatures has now become unaware!" The supreme ascetic then carefully considered whether liberation or the 50.60  
religion of the householder was better. After pondering this, best of kings, Dévala abandoned the religion of the householder and chose the religion of liberation.\*

After contemplating the matter in this way, Dévala achieved the ultimate perfection and the highest Yoga as a result of his resolution, descendant of Bharata. The gods, who were headed by Brihas-pati, gathered together and praised Jaigishávyā and his ascetic power. Then Nárada, that best of seers, addressed the gods, saying: "Jaigishávyā no longer has any ascetic power because he used it to fill Ásita with wonder!" But the gods replied to wise Nárada: "Do not say such things about the great ascetic Jaigishávyā! There 50.65

«n' āivam ity eva śaṃsanto Jaigīṣavyaṃ mahā|munim!  
 50.65 n' ātaḥ parataraṃ kiñ cit tulyam asti prabhāvataḥ  
 tejasas tapasaś c' āsya yogasya ca mah"ātmanah!»  
 evaṃ|prabhāvo dharm'ātmā Jaigīṣavyas tath" Āsitaḥ.  
 taylor idam sthāna|varaṃ tīrthaṃ c' āiva mah"ātmanoh.  
 tatr' āpy upaspr̥śya tato mah"ātmā  
 dattvā ca vittaṃ hala|bhṛd dvijebhyaḥ  
 avāpya dharmam param'ārtha|karmā  
 jagāma Somasya mahat su|tīrtham.

VAIŚAMPĀYANA uvāca:

51.1 YATR' ĒJIVĀN uḍu|patī rājasūyena Bhārata  
 tasmimś tīrthe mahān āsīt saṃgrāmas Tārakā|mayah.  
 tatr' āpy upaspr̥śya Balo dattvā dānāni c' ātmavān  
 Sārasvatasya dharm'ātmā munes tīrthaṃ jagāma ha.  
 tatra dvādaśa|vārṣikyām an|āvṛṣṭyām dvij'ōttamān  
 vedān adhyāpayām āsa purā Sārasvato munih.

JANAMEJAYA uvāca:

kathaṃ dvādaśa|vārṣikyām an|āvṛṣṭyām dvij'ōttamān  
 ṛṣīn adhyāpayām āsa purā Sārasvato munih?

VAIŚAMPĀYANA uvāca:

51.5 āsīt pūrvam mahā|rāja munir dhīmān mahā|tapāḥ  
 Dadhīca iti vikhyāto brahma|cārī jit'ēndriyaḥ.  
 tasy' ātitapasah Śakro bibheti satataṃ vibho.  
 na sa lobhayitum śakyaḥ phalair bahu|vidhair api.  
 pralobhan'ārthaṃ tasy' ātha prāhiṇot Pāka|śāsanaḥ  
 divyām apsarasam puṇyām darśanīyām Alambuṣam.

is nothing superior or equal to this great-spirited man in power, energy, asceticism, or Yoga!”

Such was the power of righteous Jaigishávyā and of Ásita. This is the excellent site and *tirtha* of those two great-spirited men.

After sipping the water there, the heroic plow-bearer—whose actions have the highest purpose—gave wealth to twice-born brahmins, earned great merit, and then proceeded to the great and excellent *tirtha* of Soma.

VAISHAMPÁYANA said:

IT WAS AT this sacred site that the Moon—that lord of the stars—once offered a Raja-suya sacrifice and that there was a great battle involving Táraka, descendant of Bharata. After he had sipped the water there, self-composed and righteous Bala gave gifts and then proceeded to the *tirtha* of the ascetic Sarásvata. There the ascetic Sarásvata had once taught the Vedas to excellent brahmins after a twelve-year drought. 51.1

JANAM-ÉJAYA said:

How was it that, after a twelve-year drought, the ascetic Sarásvata once taught these eminent brahmin seers?

VAISHAMPÁYANA said:

In the past, great king, there was a wise ascetic of great austerities known as Dadhícha, who practiced chastity and had conquered his senses. Shakra was in constant fear of Dadhícha's extreme asceticism, my lord. It was impossible to entice him, even though Shakra used temptations of various kinds. The chastiser of Paka therefore sent a divine nymph called Alámbusha to seduce him, who was fair and beautiful. That beautiful nymph approached great-spirited Dadhícha 51.5

tasya tarpayato devān Sarasvatyāṃ mah'ātmanah  
 samīpato mahā|rāja s' ōpātiṣṭhata bhāvinī.  
 tāṃ divya|vapuṣaṃ dṛṣṭvā tasya' rṣer bhāvit'ātmanah  
 retaḥ skannaṃ Sarasvatyāṃ. tat sā jagrāha nimnagā.

51.10 kukṣau c' āpy adadhadd hṛṣṭā tad retaḥ puruṣa'rṣabha  
 sā dadhāra ca taṃ garbhaṃ putra|heto mahā|nadī.  
 suṣuve c' āpi samaye putraṃ sā saritāṃ varā  
 jagāma putraṃ ādāya taṃ ṛṣiṃ prati ca prabho.  
 ṛṣi|saṃsadi taṃ dṛṣṭvā sā nadī muni|sattamaṃ  
 tataḥ provāca rāj'ēndra dadatī putraṃ asya taṃ:

«brahma'rṣe tava putro 'yaṃ tvad|bhaktyā dhārīto mayā.  
 dṛṣṭvā te 'psarasam reto yat skannaṃ prāg Alambuṣāṃ  
 tat kukṣiṇā vai brahma'rṣe tvad|bhaktyā dhṛtavaty aham  
 «na vināśam idaṃ gacchet tvat|teja iti» nīścayāt.  
 pratigṛhṇīṣva putraṃ svaṃ mayā dattam a|ninditam.»

51.15 ity uktaḥ pratijagrāha  
 prītiṃ c' āvāpa puṣkalām  
 sva|sutaṃ c' āpy ajighrat taṃ  
 mūrdhni premṇā dvij'ōttamaḥ.

pariṣvajya ciraṃ kālāṃ tadā Bharata|sattama  
 Sarasvatyai varam prādāt prīyamāṇo mahā|muniḥ:

«Vīśvedevāḥ sa|pitaro gandharv'āpsarasāṃ gaṇāḥ  
 tṛptiṃ yāsyanti su|bhage tarpyamāṇās tav' āmbhasā.»

ity uktvā sa tu tuṣṭāva vacobhir vai mahā|nadīm  
 prītaḥ parama|hṛṣṭ'ātmā. yathā|vac chṛṇu pārthiva:

while he was gratifying the gods at the Sarásvati river, great king. When the seer of purified soul saw her divine body, his seed leaped into the Sarásvati. The river held onto the seed. Indeed, the great river joyfully placed the seed in her womb 51.10 and conceived an embryo in order to produce a child, bull of the Bharatas. At the appropriate time, the supreme river gave birth to a son and, taking the child with her, went to visit the seer, my lord. Seeing that supreme ascetic in an assembly of seers, the river gave the child to him and said the following words, king of kings:

“Brahmin seer, this is your son. I have reared him out of devotion to you. Your seed leaped out when you saw the nymph Alámbusha. Led by the conviction that your vital energy could not be destroyed, I preserved the seed in my womb out of devotion to you, brahmin seer. Accept my gift of your faultless son.”

Addressed this way, that supreme brahmin accepted the 51.15 child and sniffed the head of his son with affection and great joy. After embracing his son for a long time, the pleased and mighty ascetic gave Sarásvati a boon, best of Bharatas:

“The Vishve-devas, ancestors, and troops of *gandhárvas* and nymphs will be satisfied by the gratification of your waters, illustrious lady.”

Saying this, the gladdened ascetic—whose soul was filled with the highest joy—praised the great river with these words. Listen to them, Your Majesty:

«prasrut” āsi mahā|bhāge saraso Brahmaṇaḥ purā.  
jānanti tvām saric|chreṣṭhe munayaḥ saṁśita|vratāḥ.  
51.20 mama priya|karī c’ āpi satataṁ priya|darśane.  
tasmāt Sārasvataḥ putro mahāṁs te vara|varṇini.  
tav’ āiva nāmnā prathitaḥ putras te loka|bhāvanah  
Sārasvata iti khyāto bhaviṣyati mahā|tapāḥ!  
eṣa dvādaśa|vārṣikyām an|āvṛṣṭyām dvija’|rṣabhān  
Sārasvato mahā|bhāge vedān adhyāpayiṣyati.  
puṇyābhyas ca saridbhyas tvam sadā puṇyatamā śubhe  
bhaviṣyasi mahā|bhāge mat|prasādāt Sarasvati.»

evam sā saṁstut” ānena varam labdhvā mahā|nadī  
putram ādāya muditā jagāma Bharata’|rṣabha.  
51.25 etasminn eva kāle tu virodhe deva|dānavaiḥ  
Śakraḥ praharaṇ’|ānveṣi lokāṁs trīn vicacāra ha.  
na c’ ōpalebhe bhagavān Śakraḥ praharaṇam tadā  
yad vai teṣāṁ bhaved yogaṁ vadhāya vibudha|dviṣām.  
tato ’bravīt surān Śakro:

«na me śakyā mah”|āsurāḥ  
ṛte ’sthibhir Dadhīcasya nihantum tri|daśa|dviṣaḥ.  
tasmād gatvā ṛṣi|śreṣṭho yācyatām sura|sattamāḥ  
‘Dadhīc’|āsthīni deh’ īti’ tair vadhiṣyāmahe ripūn.»

sa ca tair yācito ’sthīni yatnād ṛṣi|varas tadā  
prāṇa|tyāgaṁ Kuru|śreṣṭha cakār’ āiv’ ā|vicārayan.  
sa lokān a|kṣayān prāpto deva|priya|karas tadā.  
51.30 tasy’ āsthibhir atho Śakraḥ saṁprahrṣṭa|manās tadā  
kārayām āsa divyāni nānā|praharaṇāni ca  
gadā vajrāṇi cakraṇi gurūn daṇḍāṁś ca puṣkalān.

“In the past, lady of great fortune, you originated from the lake of Brahma. Ascetics who keep resolute vows know you, best of rivers. You have always performed kindnesses toward me, lady of fair appearance and fine complexion. Your great son will therefore be called Sarásvata. Your world-creating son will be known after your name and that great ascetic will be proclaimed as Sarásvata! Sarásvata will teach the Vedas to bull-like brahmins after a twelve-year drought, illustrious lady. Through my grace, auspicious and illustrious Sarásvati, you will always remain the purest of sacred rivers.” 51.20

Praised by Dadhícha in this way, the great river received the boon and joyfully departed, taking her child with her, bull of the Bharatas.

At the very same time, Shakra was scouring the three worlds for a weapon during a conflict between the gods and the *dánavas*. When he was unable to find a weapon suitable for killing the gods' enemies, Lord Shakra addressed the gods, saying: 51.25

“I can only slaughter these mighty demons and enemies of the gods if I use the bones of Dadhícha! Go therefore and ask Dadhícha, that best of seers, to give you his bones and we will use them to slay our enemies, eminent deities!”

When the gods vigorously entreated Dadhícha for his bones, the supreme seer gave up his life without hesitation, best of Kurus. In performing this kindness to the gods, he reached the imperishable realms. Shakra then joyfully made various divine weapons from Dadhícha's bones, including numerous maces, thunderbolts, discuses, and heavy rods. Dadhícha, that world-creator, had been fathered through severe ascetic practice by Bhrigu, the finest of seers and son 51.30

sa hi tīvreṇa tapasā saṁbhṛtaḥ parama'rṣiṇā  
 Prajāpati|suten' ātha Bhṛguṇā loka|bhāvanaḥ.  
 atikāyaḥ sa tejasvī loka|sāro vinirmitaḥ.  
 jajñe śaila|guruḥ prāṁśur mahimnā prathitaḥ prabhuḥ.  
 nityam udvijate c' āsya tejasah Pāka|śāsanaḥ.

tena vajreṇa bhagavān mantra|yuktena Bhārata  
 bhṛśaṁ krodha|visṛṣṭena Brahma|tej' |ôdbhavena ca  
 daitya|dānava|vīrāṇāṁ jaghāna navatīr nava.  
 atha kāle vyatikrānte mahaty atibhayaṇ|kare  
 an|āvṛṣṭir anuprāptā rājan dvādaśa|vārṣikī.

51.35 tasyāṁ dvādaśa|vārṣikyām an|āvṛṣṭyām maha"rṣayaḥ  
 vṛtṭy|artham prādravan rājan kṣudh" |ārtāḥ sarvato|diśam.  
 digbhyas tān pradrutān drṣṭvā muniḥ Sārasvatas tadā  
 gamanāya matiṁ cakre. taṁ provāca Sarasvatī:

«na gantavyam itaḥ putra. tav' āhāram ahaṁ sadā  
 dāsyāmi matsya|pravarān. uṣyatām iha Bhārata.»

ity uktas tarpayām āsa sa pitṛn devatās tathā  
 āhāram akaron nityaṁ prāṇān vedāṁś ca dhārayan.  
 atha tasyāṁ an|āvṛṣṭyām atītāyām maha"rṣayaḥ  
 anyonyaṁ paripapracchuḥ punaḥ svādhyāya|kāraṇāt.

51.40 teṣāṁ kṣudhā|parītānāṁ naṣṭā ved" ābhidhāvātām\*.  
 sarveṣāṁ eva rāj' |ēndra na kaś cit pratibhānavān.  
 atha kaś cid ṛṣis teṣāṁ Sārasvatam upeyivān  
 kurvāṇaṁ saṁśit' |ātmānaṁ svādhyāyam ṛṣi|sattamam.  
 sa gatv" ācaṣṭa tebhyaś ca Sārasvatam atiprabham  
 svādhyāyam a|mara|prakhyam kurvāṇaṁ vijane vane.



of Praja-pati. Full of energy and with an enormous body, he was created as the essential power of the universe. Famed for his huge size, lord Dadhícha became tall and heavy as a mountain. The chastiser of Paka constantly trembled at his power.

With his mantra-furnished thunderbolt, which arose from the energy of Brahma and was hurled with violent anger, Lord Shakra slaughtered ninety-nine of the *daitya* and *dánava* heroes. Then, after a long and terrifying period of time, a twelve-year drought occurred, Your Majesty. During this twelve-year drought, the great seers were stricken with hunger and fled in every direction in order to seek sustenance. When he saw them running in all directions, the ascetic Sarásvata also decided to depart. Sarásvati, however, addressed him, saying: 51.35

“Do not leave here, my child. I will always give you food such as fine fish. Stay here, descendant of Bharata.”

Addressed this way, Sarásvata continued to satisfy the ancestors and gods. Preserving his life and the Vedas, he received food continuously. After the drought had passed, the great seers questioned each other once more about Vedic recitation. But they had all lost their knowledge of the Vedas during their flight when they were overcome with hunger. None of the ascetics possessed this wisdom anymore, king of kings. One day, however, one of the ascetics happened upon Sarásvata, that best of seers, as he recited the Vedas with resolute soul. The ascetic then left and told the others about Sarásvata's extreme splendor and how he was reciting the Vedas in the desolate forest, resembling an immortal god. 51.40

- tataḥ sarve samājagmus tatra rājan maha”|rṣayaḥ  
Sārasvataṃ muni|śreṣṭham idam ūcuḥ samāgatāḥ:  
«asmān adhyāpayasv’ êti!» tān uvāca tato muniḥ:  
«śiṣyatvam upagacchadhvaṃ vidhivadd hi mam’ êty» uta.  
51.45 tatr’ ābruvan muni|gaṇā: «bālas tvam asi putraka.»  
sa tān āha: «na me dharmo naśyed iti» punar munīn.  
«yo hy a|dharmena vai brūyād grhṇīyād yo ’py a|dharmataḥ  
hīyetāṃ tāv ubhau kṣipraṃ syātāṃ vā vairiṇāv ubhau.  
na hāyanair na palitair na vittena na bandhubhiḥ  
rṣayaś cakrire dharmam. yo ’nūcānaḥ sa no mahān!»  
etac chrutvā vacas tasya munayas te vidhānataḥ  
tasmād vedān anuprāpya punar dharmam pracakrire.  
ṣaṣṭir muni|sahasrāṇi śiṣyatvam pratipedire  
Sārasvatasya vipra’|rṣer veda|svādhyāya|kāraṇāt.  
51.50 muṣṭim muṣṭim tataḥ sarve darbhāṇām te hy upāharan  
tasy’ āsan’|ārtham vipra’|rṣer bālas’ āpi vaśe sthitāḥ.  
tatr’ āpi dattvā vasu Rauhiṇeyo  
mahā|balaḥ Keśava|pūrva|jo ’tha  
jagāma tīrtham muditaḥ krameṇa  
khyātam mahad vṛddha|kanyā sma yatra.

JANAMEJAYA uvāca:

- 52.1 KATHAM KUMĀRĪ bhagavaṃs tapo|yuktā hy abhūt purā?  
kim|artham ca tapas tepe? ko v’ āsyā niyamo ’bhavat?  
su|duṣ|karam idaṃ brahmaṃs tvattaḥ śrutam an|uttamam.  
ākhyāhi tattvam a|khilam yathā tapasi sā sthitā.

All the great seers then gathered together and, once they had assembled, they said to Sarásvata, that supreme ascetic: "Teach us!" The ascetic replied: "Become my disciples in the prescribed manner." "But you are only a child, young boy," the troops of ascetics said. Sarásvata then replied: 51.45

"May my righteousness not be destroyed! Those who teach wrongly or learn wrongly will both quickly be lost or become enemies. Seers do not practice righteousness based on years, gray hairs, wealth, or kinsmen. That man among us is great who can repeat the Vedas!"

After they had heard Sarásvata's words, the ascetics attained the Vedas in due manner and again practiced righteousness. Sixty thousand ascetics became the disciples of the brahmin seer Sarásvata in order to recite the Vedas. In 51.50 service to him, all the ascetics offered individual handfuls of *darbha* grass as a seat for the brahmin seer, even though he was only a child.

After the mighty son of Róhini, that elder brother of Késhava, had given wealth at this site, he joyfully proceeded in turn to the great *tirtha* where an old maiden used to dwell.

JANAM-ÉJAYA said:

HOW, IN OLDEN days, did that maiden come to practice 52.1 asceticism, my lord? Why did she practice austerities? What was her discipline? Your unparalleled words are extremely difficult to understand, brahmin. Tell me everything about how this woman became established in asceticism.

VAISAMPĀYANA uvāca:

ṛṣir āsīn mahā|vīryaḥ Kuṇir Gargo mahā|yaśāḥ  
 sa taptvā vipulaṃ rājams tapo vai tapatām varah.  
 manas” ātha sutām su|bhrūṃ samutpāditavān vibhuḥ.  
 tām ca dr̥ṣṭvā muniḥ prītaḥ Kuṇir Gargo mahā|yaśāḥ  
 jagāma tri|divaṃ rājan samtyajy’ ēha kalevaram.

52.5 su|bhrūḥ sā hy atha kalyāṇī puṇḍarīka|nibh’ēkṣaṇā  
 mahatā tapas” ōgreṇa kṛtv” āśramam a|ninditā,  
 upavāsaiḥ pūjayantī pitṛn devāṃś ca sā purā.  
 tasyās tu tapas” ōgreṇa mahān kālo ’tyagān nṛpa.  
 sā pitṛā dīyamān” āpi tatra n’ āicchad a|ninditā.  
 ātmanaḥ sadṛśaṃ sā tu bhartāraṃ n’ ānvapaśyata.

tataḥ sā tapas” ōgreṇa pīḍayitv” ātmanas tanum  
 pitṛ|dev’|ārcana|ratā babhūva vijane vane.  
 s” ātmānam manyamān” āpi kṛta|kṛtyaṃ śram’|ānvitā  
 vārddhakena ca rāj’|ēndra tapasā c’ āiva karśitā.

52.10 sā n’ āśakad yadā gantum padāt padam api svayam  
 cakāra gamane buddhiṃ para|lokāya vai tadā.  
 moktu|kāmaṃ tu tām dr̥ṣṭvā śarīraṃ Nārado ’bravīt:

«a|saṃskṛtāyāḥ kanyāyāḥ kuto lokās tav’ ān|aghe?  
 evaṃ tu śrutam asmābhir deva|loke mahā|vrate:  
 tapaḥ paramakam prāptaṃ. na tu lokās tvayā jitāḥ.»

VAISHAMPÁYANA said:

There was once a powerful and celebrated seer called Kuni Garga, who practiced austerities in abundance and was a champion of ascetics, Your Majesty. This lordly ascetic begot a fair-browed daughter with his mind. When he saw her, the glorious ascetic Kuni Garga felt joy and departed for heaven, Your Majesty, after abandoning his body in this world.

In those days of old, that beautiful, faultless and fair-browed woman, whose eyes were like lotuses, built a hermitage, worshipping the ancestors and gods through fasts and great and severe asceticism. A long time passed as she practiced such fierce asceticism, Your Majesty. Even though her father wished to give her away in marriage, the blameless woman did not want to marry. For she could not see a husband suitable for her. 52.5

Pummeling her body with fierce asceticism, her passion lay in worshipping the ancestors and gods in the desolate forest. Despite her toil, and despite becoming emaciated through old age and austerities, she considered herself to be fulfilled. When she was no longer able to walk even a single step by herself, she set her mind on departing for the other world. When Nárada saw her desire to give up her body, he said: 52.10

“How can you attain the heavens, faultless lady, when you are a maiden who has still not undertaken the rite of marriage? This is what I have heard in the realm of the gods, lady of great vows: you have achieved the highest asceticism but you have not won the heavens.”

tan Nārada|vacah śrutvā s” ābravīd ṛṣi|saṃsadi:  
 «tapaso ’rdhaṃ prayacchāmi pāṇi|grāhasya sattamāḥ.»  
 ity ukte c’ āsyā jagrāha pāṇiṃ Gālava|saṃbhavaḥ  
 ṛṣiḥ prāk Śṛṅgavān nāma samayaṃ c’ êmam abravīt:

52.15 «samayena tav’ âdy’ âhaṃ pāṇiṃ sprakṣyāmi śobhane  
 yady eka|rātraṃ vastavyaṃ tvayā saha may” êti ha.»  
 «tath” êti» sâ pratiśrutya tasmai pāṇiṃ dadau tadā.  
 yathā|dr̥ṣṭena vidhinā hutvā c’ âgniṃ vidhānataḥ  
 cakre ca pāṇi|grahaṇaṃ tasy” ôdvāhaṃ ca Gālaviḥ.  
 sâ rātrāv abhavad rājaṃs taruṇi deva|varṇinī  
 divy’|ābharaṇa|vastrā ca divya|gandh’ânulepanā.  
 tām dr̥ṣṭvā Gālaviḥ prīto dīpayantīm iva śriyā  
 uvāsa ca kṣapām ekām. prabhāte s” ābravīc ca tam:

«yas tvayā samayo vipra kṛto me tapatām vara  
 ten’ ôṣit” âsmi. bhadrāṃ te, svasti te ’stu. vrajāmy aham.»

52.20 sâ nirgat” ābravīd bhūyo: «yo ’smiṃs tīrthe samāhitaḥ  
 vasate rajanīm ekām tarpayitvā div’|āukasaḥ,  
 catvāriṃśatam aṣṭau ca dvau c’ âṣṭau samyag ācaret  
 yo brahma|caryaṃ varṣāṇi phalaṃ tasya labheta saḥ.»  
 evam uktvā tataḥ sādhvī dehaṃ tyaktvā divaṃ gatā.

ṛṣir apy abhavad dīnas tasyā rūpaṃ vicintayan  
 समयena tapo|’rdhaṃ ca kṛcchrāt pratigṛhītavān.  
 sādhayitvā tad” ātmānaṃ tasyāḥ sa gatim anviyāt  
 duḥkhito Bharata|śreṣṭha tasyā rūpa|balāt kṛtaḥ.

On hearing Nárada's words, she made this announcement in the assembly of seers: "I will give half my ascetic power to whoever takes my hand in marriage, excellent men." At her words, a seer called Shríngavat, the son of Gálava,\* took her hand after first making the following pact: "Glorious lady, I 52.15 will take your hand in marriage on this day on the agreement that you have to stay with me for one night." She consented to this and gave him her hand. After the son of Gálava had performed the proper fire-oblations in accordance with prescribed rites, he took her hand and married her. That night she became a young woman of divine appearance. She wore divine ornaments and clothes and divine perfumes and ointments. When he saw her almost blazing with beauty, the son of Gálava felt joy and stayed with her for one night. In the morning, she said to him:

"Brahmin and best of ascetics, I have honored the agreement you made with me by staying with you. May you have auspice and prosperity. I am leaving now."

When she departed, she spoke these further words: 52.20 "Those who satisfy the gods and stay at this *tirtha* in deep concentration for one night will acquire the fruits of practicing the path of chastity for fifty-eight years." Saying this, that virtuous woman gave up her body and went to heaven.

The seer became despondent at the thought of the woman's beauty and reluctantly accepted the half portion of her ascetic power that he received from their agreement. After perfecting himself, he followed her to the place she had gone, pained by the power of her beauty, best of Bharatas.

etat te vṛddha|kanyāyā vyākhyātam caritam mahat  
tath” āiva brahma|caryam ca svargasya ca gatiḥ śubhā.  
52.25 tatra|sthaś c’ āpi śuśrāva hatam Śalyam hal’|āyudhaḥ.  
tatr’ āpi dattvā dānāni dvi|jātibhyaḥ paran|tapaḥ  
śuśrāva Śalyam saṃgrāme nihatam Pāṇḍavais tadā.  
Samantapañcaka|dvārāt tato niṣkramya Mādhavaḥ  
papraccha’ rṣi|gaṇān Rāmaḥ Kurukṣetrasya yat phalam.  
te pṛṣṭā Yadu|siṃhena Kurukṣetra|phalam vibho  
samācakhyur mah”|ātmanas tasmai sarvaṃ yathā|tatham.

ṚṢAYA ūcuḥ:

53.1 PRAJĀPATER uttara|vedir ucyate  
sanātanam Rāma Samantapañcakam  
samījire yatra purā div’|āukaso  
vareṇa satreṇa mahā|vara|pradāḥ.  
purā ca rāja’|rṣi|vareṇa dhīmatā  
bahūni varṣāṇy a|mitena tejasā  
prakṛṣṭam etat Kuruṇā mah”|ātmanā.  
tataḥ «Kurukṣetram» it’ īha paprathe.

RĀMA uvāca:

kim|arthaṃ Kuruṇā kṛṣṭam kṣetram etan mah”|ātmanā?  
etad icchāmy aham śrotuṃ kathyamānam tapo|dhanāḥ.

ṚṢAYA ūcuḥ:

purā kila Kuruṃ Rāma karṣantaṃ satat’|ōtthitam  
abhyetya Śakras tri|divāt paryapṛcchata kāraṇam.



I have thus explained to you the great deeds of this old maiden, her practice of the path of chastity, and her auspicious rebirth in heaven.

It was during his stay at this *tirtha* that plow-weaponed Bala heard of Shalya's death. Enemy-taming Bala learned that Shalya had been slain by the Pándavas in battle after he had given gifts to brahmins at that site. Departing from the gate of Samánta-páñchaka, Rama the Mádhava asked the groups of seers about the outcome of the battle at Kuru-kshetra. When asked by that lion of the Yadus about the outcome of the battle at Kuru-kshetra, the great-spirited ascetics told him everything as it actually occurred, my lord. 52.25

THE SEERS said:

SAMÁNTA-PÁÑCHAKA is said to be the eternal northern altar of Praja-pati, O Rama. In the past, the gods—those givers of great boons—performed an excellent sacrifice here. Wise and heroic Kuru, that best of royal seers, also once plowed this area for many years with limitless energy. As a result, the area became known in the world as Kuru-kshetra (“The Field of Kuru”). 53.1

RAMA said:

Why did heroic Kuru plow this field? I wish to hear this described, O seers rich in austerities.

THE SEERS said:

In the past, Rama, it is said that Shakra approached Kuru while he was continuously intent on plowing and asked him the reason for his actions.

INDRA uvāca:

53.5 kim idaṃ vartate rājan prayatnena pareṇa ca?  
rāja'rṣe kim abhipretya yen' ēyaṃ kṛṣyate kṣitih?

KURUR uvāca:

«iha ye puruṣāḥ kṣetre mariṣyanti, Śatakrato,  
te gamiṣyanti su|kṛtā lokān pāpa|vivarjitān.»  
avahasya tataḥ Śakro jagāma tri|divaṃ punaḥ.  
rāja'rṣir apy a|nirvinṇaḥ karṣaty eva vasun|dharām.  
āgamy' āgamyā c' âiv' âinaṃ bhūyo bhūyo 'vahasya ca  
Śatakratur a|nirvinṇaṃ pṛṣtvā pṛṣtvā jagāma ha.  
yadā tu tapas" ōgreṇa cakarṣa vasudhām nṛpaḥ  
tataḥ Śakro 'bravīd devān rāja'rṣer yac cikīrṣitam.

53.10 etac chrutvā c' âbruvan devāḥ sahasr'ākṣam idaṃ vacaḥ:

«vareṇa cchandyatām Śakra rāja'rṣir yadi śakyate.  
yadi hy atra pramītā vai svargaṃ gacchanti mānavāḥ  
asmān an|iṣṭvā kratubhir bhāgo no na bhaviṣyati!»

āgamyā ca tataḥ Śakras tadā rāja'rṣim abravīt:

«alaṃ khedena bhavataḥ! kriyatām vacanaṃ mama!  
mānavā ye nirāhārā dehaṃ tyakṣyanty a|tandritāḥ  
yudhi vā nihataḥ samyag api tiryag|gatā nṛpa,  
te svarga|bhājo rāj'îndra bhaviṣyanti mahā|mate.»

«tath" âstv iti» tato rājā Kuruh Śakram uvāca ha.

53.15 tatas tam abhyanu|jñāpya prahrṣṭen' ântar|ātmanā  
jagāma tri|divaṃ bhūyaḥ kṣipraṃ Bala|niṣūdanaḥ.

INDRA said:

Why such immense toil, Your Majesty? What do you seek by plowing this field, royal seer? 53.5

KURU said:

“Those who die on this field will go to the virtuous realms where sins are cleansed, O Indra of a hundred sacrifices.”

Shakra laughed at this and returned to heaven. The royal seer did not, however, become despondent but continued to plow the earth. Indra of a hundred sacrifices repeatedly came back and repeatedly laughed at Kuru again and again, and after repeatedly posing the same questions to Kuru, who remained undismayed, Shakra again returned to heaven. While the king was plowing the earth with such fierce asceticism, Shakra spoke to the gods about the intentions of the royal seer. Hearing this, the gods said these words to thousand-eyed Shakra: 53.10

“Seduce the royal seer with a boon if you can, Shakra. For if humans were to go to heaven simply by dying at this site, they will not offer sacrifices to us and we will not receive our share!”

Approaching the royal seer, Shakra said:

“Enough of your toil! Follow my words! Those who give up their bodies after tirelessly living without food and those who are slaughtered in battle—whether their actions are straight or crooked—will have their share of heaven, wise king of kings.”

“So be it,” King Kuru replied to Shakra. Taking his leave, the slayer of Bala then quickly returned to heaven with a joyful soul. 53.15

- evam etad Yadu|śreṣṭha kṛṣṭaṃ rāja'|rṣiṇā purā  
 Śakreṇa c' ābhyanujñātaṃ Brahm'|ādyaiś ca surais tathā.  
 n' ātaḥ parataraṃ puṇyaṃ bhūmeḥ sthānaṃ bhaviṣyati.  
 iha tapsyanti ye ke cit tapaḥ paramakaṃ narāḥ  
 deha|tyāgena te sarve yāsyanti Brahmanaḥ kṣayam.  
 ye punaḥ puṇya|bhājo vai dānaṃ dāsyanti mānavāḥ  
 teṣāṃ sahasra|guṇitaṃ bhaviṣyaty a|cireṇa vai.  
 ye c' ēha nityaṃ manujā nivatsyanti śubh'|āiṣiṇaḥ  
 Yamasya viṣayaṃ te tu na drakṣyanti kadā cana.  
 53.20 yakṣyanti ye ca kratubhir mahadbhir manuḥ'|ēśvarāḥ  
 teṣāṃ tri|viṣṭape vāso yāvad bhūmir dharīṣyati.  
 api c' ātra svayaṃ Śakro jagau gāthāṃ sur'|ādhipaḥ  
 Kurukṣetre nibaddhāṃ vai. tāṃ śṛṇuṣva ha|l'āyudha:  
 «pāṃsavo 'pi Kurukṣetrād vāyunā samudīritāḥ  
 api duṣ|kṛta|karmāṇaṃ nayanti paramāṃ gatim.  
 sura'|rṣabhā brāhmaṇa|sattamāś ca  
 tathā Nṛg'|ādyā nara|deva|mukhyāḥ  
 iṣṭvā mah"|ārhaiḥ kratubhir nṛ|siṃha  
 saṃtyajya dehān su|gatim prapannāḥ.  
 Tarantuk'|Ārantukayor yad antaraṃ  
 Rāma|hradānāṃ ca Macakrukasya  
 etat Kurukṣetra|Samantapañcakaṃ  
 Prajāpater uttara|vedir ucyate.  
 53.25 śivaṃ mahā|puṇyam idaṃ div'|āukasāṃ  
 su|saṃmataṃ sarva|guṇaiḥ samanvitam.  
 ataś ca sarve nihatā nṛpā raṇe  
 yāsyanti puṇyāṃ gatim a|kṣayāṃ sadā.»  
 ity uvāca svayaṃ Śakraḥ saha Brahm'|ādibhis tadā.  
 tac c' ānumoditaṃ sarvaṃ Brahma|Viṣṇu|Maheśvaraiḥ.

In this way, best of Yadus, this field was plowed by that royal seer in days of old and became sanctioned by Shakra and the gods led by Brahma. There can be no place on earth more auspicious than here. All those who perform the highest asceticism at this site will go to the abode of Brahma when they give up their bodies. Those merit-makers who offer a gift here will soon receive it back a thousandfold. Those who continuously live here, seeking auspice, will never see the realm of Yama. Those lords among men who offer great sacrifices here will dwell in heaven as long as the earth remains. 53.20

Shakra himself, the lord of the gods, once sang a verse at this site which was composed about Kuru-kshetra. Listen to it, plow-bearing Bala:

“The very specks of dust that are borne on the wind from Kuru-kshetra will lead even evil-doers to the highest state. Bulls among gods, excellent brahmins, and eminent kings such as Nriga have all offered sacrifices of great cost and attained heaven after giving up their bodies, lion among men. The area that lies between Tarántuka and Arántuka and the lakes of Rama and Machákruka is called Kuru-kshetra or Samánta-páñchaka and is known as the northern altar of Praja-pati. This auspicious area of great merit is greatly esteemed by the gods and possesses every virtue. Every king that dies here in battle will always reach the auspicious and imperishable state.”\* 53.25

Such were the words that Shakra spoke, accompanied by gods such as Brahma. And all his words were approved by Brahma, Vishnu, and Mahéshvara.

54.1 KURUKṢETRAṀ TATO dr̥ṣṭvā dattvā dāyāṁś ca Sātvataḥ  
 āśramaṃ su|mahad divyaṃ agamaj Janamejaya  
 madhūk'āṁra|vaṇ'|ôpetam plakṣa|nyagrodha|saṃkulam  
 cirabilva|yutaṃ puṇyaṃ panas'|ārjuna|saṃkulam.  
 taṃ dr̥ṣṭvā Yādava|śreṣṭhaḥ pravaraṃ puṇya|lakṣaṇam  
 papraccha tān ṛṣīn sarvān kasy' āśrama|varas tv ayam.  
 te tu sarve mah"ātmanāṃ ucu rājan hal'āyudham:

«ṣṭṇu vistaraśo Rāma yasy' āyaṃ pūrvam āśramaḥ.

54.5 atra Viṣṇuḥ purā devas taptavāṃś tapa uttamam.  
 atr' āsya vidhivad yajñāḥ sarve vṛttāḥ sanātanaḥ.  
 atr' āiva brāhmaṇī siddhā kaumāra|brahma|cāriṇī  
 yoga|yuktā divaṃ yātā tapaḥ|siddhā tapasvinī.  
 babhūva śrīmatī rājañ Śāṇḍilyasya mah"ātmanaḥ  
 sutā dhṛta|vratā sādhvī niyatā brahma|cāriṇī.  
 sā tu taptvā tapo ghoraṃ duś|caraṃ strī|janena ha  
 gatā svargaṃ mahā|bhāgā deva|brāhmaṇa|pūjjitā.»

śrutvā ṛṣīṇāṃ vacanam āśramaṃ taṃ jagāma ha.  
 ṛṣīṃś tān abhivādy' ātha pārśve Himavato 'cyutaḥ  
 sandhyā|kāryāṇi sarvāṇi nirvarty' āruruhe 'calam.

54.10 n' ātidūraṃ tato gatvā nagaṃ tāla|dhvajo balī  
 puṇyaṃ tīrtha|varaṃ dr̥ṣṭvā vismayaṃ paramaṃ gataḥ.  
 prabhāvaṃ ca Sarasvatyāḥ Plakṣaprasravaṇaṃ Balah

VAISHAMPÁYANA said:

AFTER HE HAD seen Kuru-kshetra, the Sátvata gave gifts 54.1  
and then went to an enormous heavenly hermitage, Janam-  
éjaya. This auspicious hermitage had *chira-bilva* trees and  
groves of *madhúka* and mango trees, and abounded with  
*plaksha* and *nyagródha* fig trees, as well as jackfruit and *ár-  
juna* trees. When that supreme Yádava saw this excellent and  
pure hermitage, he asked all the seers whom it belonged to.  
They all answered the plow-weaponed hero thus:

“Listen, Rama, to a detailed account of who owned this  
hermitage in the past.

In the past, the god Vishnu practiced the highest as- 54.5  
ceticism at this site. It was here that he duly offered all  
the eternal sacrifices. Here too a brahmin female ascetic  
practiced chastity from her youth and attained perfection.  
Applying herself to Yoga, she attained perfection in asceti-  
cism and went to heaven. Virtuous, disciplined, and firm  
in her vows, this chaste ascetic was the glorious daughter of  
great-spirited Shandílya. After practicing gruesome auster-  
ities that are difficult for women to perform, this woman  
of great prosperity went to heaven, honored by gods and  
brahmins.”

On hearing the seers' words, Bala proceeded to the her-  
mitage. Saying his farewells to the seers, Áchyuta performed  
all the twilight rituals on the slopes of the Hímavat moun-  
tain and then began to climb the peak. After proceeding 54.10  
not very far up the mountain, mighty palm-bannered Bala  
became filled with immense wonder when he saw a sacred  
and excellent *tirtha*. After he had seen Sarásvati's power and  
the site of Plaksha-prásravana, Bala arrived at the excellent

saṃprāptaḥ Kārapavanam pravaram tīrtham uttamam.  
 hal'āyudhas tatra c' āpi dattvā dānam mahā|balaḥ  
 āplutaḥ salile puṇye su|śīte vimale śucau  
 saṃtarpayām āsa pitṛn devāṃś ca raṇa|dur|madah.  
 tatr' ōṣy' āikāṃ tu rajanīm yatibhir brāhmaṇaiḥ saha  
 Mitrā|Varuṇayoḥ puṇyam jagām' āśramam Acyutaḥ.  
 Indro 'gnir Aryamā c' āiva yatra prāk prītim āpnuvan  
 taṃ deśam Kārapavanād Yamunāyām jagāma ha.

54.15 snātvā tatra ca dharm'|ātmā parām prītim avāpya ca  
 ṛṣibhiś c' āiva siddhaiś ca sahito vai mahā|balaḥ  
 upaviṣṭaḥ kathāḥ śubhrāḥ śuśrāva Yadu|puṇ|gavaḥ.

tathā tu tiṣṭhatām teṣām Nārado bhagavān ṛṣiḥ  
 ājagām' ātha taṃ deśam yatra Rāmo vyavasthitaḥ.  
 jaṭā|maṇḍala|saṃvītaḥ svarṇa|cīro mahā|tapāḥ  
 hema|daṇḍa|dharo rājan kamaṇḍalu|dharas tathā,  
 kacchapīm sukha|śabdām tām gṛhya vīṇām mano|ramām  
 nṛtye gīte ca kuśalo deva|brāhmaṇa|pūjitaḥ.  
 prakartā kalahānām ca nityam ca kalaha|priyaḥ  
 taṃ deśam agamad yatra śrīmān Rāmo vyavasthitaḥ.

54.20 pratyutthāya ca taṃ samyak pūjayitvā yata|vratam  
 deva'|ṛṣim paryapṛcchat sa yathā|vṛttam Kurūn prati.  
 tato 'sy' ākathayad rājan Nāradaḥ sarva|dharma|vit  
 sarvam eva yathā|vṛttam atīva Kuru|saṃkṣayam.  
 tato 'bravīd Rauhiṇeyo Nāradaṃ dīnayā girā:



and supreme *tirtha* of Kara·pávana. When mighty, plow-  
 weaponed Bala—who is difficult to defeat in battle—had  
 given gifts at this site, he bathed in the sacred, clear, clean  
 and pure water and satisfied ancestors and gods. After spend-  
 ing one night there with brahmin ascetics, Áchyuta pro-  
 ceeded to the sacred hermitage of Mitra and Váruna. From  
 Kara·pávana he traveled along the Yámuna to the site where  
 Indra, Agni and Áryaman once acquired joy. After bathing 54.15  
 there, righteous Bala obtained the highest happiness. Sit-  
 ting in the company of seers and *siddhas*, that mighty bull  
 of the Yadus listened to their auspicious discourses.

While the ascetics were thus engaged, the illustrious seer  
 Nárada arrived at the spot where Rama was resting. Carrying  
 a gourd and a gold staff, that great ascetic had a mop of  
 matted hair and wore golden rags. Skilled in dance and  
 song and honored by gods and brahmins, he had with him  
 a lute made of tortoise-shell, which delighted the mind with  
 its pleasing sounds. A creator of quarrels and ever fond of  
 quarrels, Nárada arrived at the site where glorious Rama was  
 staying. After standing up and duly honoring that ascetic 54.20  
 of disciplined vows, Rama asked the divine seer to describe  
 what had happened to the Kurus. Nárada, who knows all  
 that is right, then told him everything about the terrible  
 destruction of the Kurus in exact detail. The son of Róhini  
 then addressed Nárada with melancholic words:

«kim|avasthaṃ tu tat kṣatraṃ ye tu tatr' ābhavan nṛpāḥ?  
śrutam etan mayā pūrvam sarvam eva tapo|dhana.  
vistara|śravaṇe jātaṃ kautūhalaṃ atīva me.»

NĀRADA uvāca:

pūrvam eva hato Bhīṣmo Droṇaḥ Sindhu|patis tathā  
hato Vaikartanaḥ Karṇaḥ putrās c' āsya mahā|rathāḥ,  
54.25 Bhūriśravā Rauhiṇeya Madra|rājaś ca vīryavān  
ete c' ānye ca bahavas tatra tatra mahā|balāḥ,  
priyān prāṇān parityajya jay'|ārthaṃ Kauravasya vai  
rājāno rāja|putrās ca samareṣv a|nivartinaḥ.

a|hatāṃs tu mahā|bāho śṛṇu me tatra Mādhava.  
Dhārtarāṣṭra|bale śeṣās trayah samiti|mardanāḥ:  
Kṛpāś ca Kṛtavarmā ca Droṇa|putrās ca vīryavān  
te 'pi vai vidrutā Rāma diśo daśa bhayāt tadā.  
Duryodhano hate Śalye vidruteṣu Kṛp'|ādiṣu  
hradaṃ Dvaipāyanaṃ nāma viveśa bhṛśa|duḥkhitaḥ.  
54.30 śayānaṃ Dhārtarāṣṭraṃ tu salile stambhite tadā  
Pāṇḍavāḥ saha Kṛṣṇena vāgbhir ugrābhir ārdayan.  
sa tudyamāno balavān vāgbhī Rāma samantataḥ  
utthitaḥ sa hradād vīraḥ pragṛhya mahatīm gadām.  
sa c' āpy upagato yoddhum Bhīmena saha sāmpratam.  
bhaviṣyati taylor adya yuddhaṃ Rāma su|dāruṇam.  
yadi kautūhalaṃ te 'sti vraja Mādhava mā|ciram.  
paśya yuddhaṃ mahā|ghoraṃ śiṣyayor yadi manyase.

“What is the state of the kshatriya kings who were there? I have heard all this before, ascetic rich in austerities. But I am extremely curious to hear it in detail.”

NÁRADA said:

Bhishma, Drona, and Jayad-ratha, the lord of the Sindhus, are already dead. Karna, the Sun's offspring, is also dead, as are Karna's sons, those great warriors. Bhuri-shravas 54.25 and the mighty king of the Madras have also been killed, son of Róhini. These and many other mighty men—kings and princes who never fled in battle—have all died here and there, giving up their dear lives for the sake of the Káurava's victory.

Hear now, mighty-armed Mádhava, of those who have not died in this war. Three assembly-crushers have survived from the army of Dhrita-rashtra's son: Kripa, Krita-varman, and the powerful son of Drona. They have fled out of fear in all ten directions, Rama. When Shalya was killed, and when Kripa and the others had fled, Dur-yódhana was filled with great distress and entered a lake called Dvaipáyana. Krishna 54.30 and the Pándavas tormented Dhrita-rashtra's son with harsh words as he lay in frozen water. Goaded by these words that came at him from all sides, the mighty hero emerged from the lake, grasping hold of his huge mace. He has presently undertaken to fight Bhima. There will be a terrible battle between these two men, Rama. Go there quickly, Mádhava, if you are interested. Watch the awful battle between your disciples, if you so desire.

VAISAMPĀYANA uvāca:

Nāradasya vacaḥ śrutvā tān abhyarcya dvija'rṣabhān  
sarvān visarjayām āsa ye ten' ābhyāgatāḥ saha.

54.35 «gamyatām Dvārakām c' ēti» so 'nvaśād anuyāyinaḥ  
so 'vatīry' â|cala|śreṣṭhāt Plakṣaprasravaṇāc chubhāt.  
tataḥ prīta|manā Rāmaḥ śrutvā tīrtha|phalaṁ mahat  
viprāṇām saṁnidhau ślokaṁ agāyad imam a|cyutaḥ:

«Sarasvatī|vāsa|samā kuto ratiḥ?

Sarasvatī|vāsa|samāḥ kuto guṇāḥ?

Sarasvatīm prāpya divaṁ gatā janāḥ  
sadā smariṣyanti nadīm Sarasvatīm.

Sarasvatī sarva|nadīṣu puṇyā.

Sarasvatī loka|śubh'|āvahā sadā.

Sarasvatīm prāpya janāḥ su|duḥ|kṛtaṁ  
sadā na śocanti paratra c' ēha ca.»

tato muhur muhuḥ prītyā prekṣamāṇaḥ Sarasvatīm  
hayair yuktaṁ rathaṁ śubhram ātiṣṭhata paran|tapaḥ.

54.40 sa śīghra|gāminā tena rathena Yadu|puṇ|gavaḥ  
didṛkṣur abhisamprāptaḥ śiṣya|yuddham upasthitam.

VAISHAMPÁYANA said:

Hearing Nárada's words, Bala worshipped the bull-like brahmins and dismissed all those who had come with him. Descending from that supreme mountain and from auspicious Plaksha-prásravana, he instructed his attendants to go to Dváraka. Filled with joy at hearing the great fruits of the *tirthas*, unshakeable Rama sang this verse in front of the brahmins: 54.35

“Where is there joy equal to living by Sarásvati? Where are there virtues equal to living by Sarásvati? People who have come to Sarásvati and reached heaven will always remember the river Sarásvati. Sarásvati is the most sacred of all rivers. Sarásvati always brings auspice to the world. When people arrive at Sarásvati, they never grieve over their bad deeds, whether in this world or the next.”

After repeatedly gazing at Sarásvati with joy, the enemy-tamer ascended his glorious, horse-yoked chariot. Eager to see the battle that was commencing between his disciples, that bull of the Yadus then reached his destination on that swift chariot. 54.40



55-57  
THE DUEL

VAIŚAMPĀYANA uvāca:

55.1 **E**VAṂ TAD ABHAVAD yuddhaṁ tumulaṁ Janamejaya  
yatra duḥkh'ānvito rājā Dhṛtarāṣṭro 'bravīd idam.

DHṚTARĀṢṬRA uvāca:

Rāmaṁ saṁnihitaṁ dr̥ṣṭvā gadālyuddha upasthite  
mama putraḥ kathaṁ Bhīmaṁ pratyayudhyata Sañjaya?

SAÑJAYA uvāca:

Rāma|sāṁnidhyam āsādy putro Duryodhanas tava  
yuddha|kāmo mahā|bāhuḥ samahr̥ṣyata vīryavān.  
dr̥ṣṭvā lāṅgalinaṁ rājā pratyutthāya ca Bhārata  
prītyā paramayā yuktaḥ samabhyarcya yathā|vidhi  
āśanaṁ ca dadau tasmai paryapṛcchad an|āmayaṁ.  
55.5 tato Yudhiṣṭhiraṁ Rāmo vākyam etad uvāca ha  
madhuraṁ dharma|saṁyuktaṁ śūrāṇāṁ hitam eva ca:  
«mayā śrutaṁ kathayatām ṛṣiṇāṁ rāja|sattama  
Kurukṣetraṁ paraṁ puṇyaṁ pāvanaṁ svargyam eva ca  
daivatair ṛṣibhir juṣṭaṁ brāhmaṇaiś ca mah'ātmabhiḥ.  
tatra vai yotsyamānā ye dehaṁ tyakṣyanti mānavāḥ  
teṣāṁ svarge dhruvo vāsaḥ Śakreṇa saha mārīṣa.  
tasmāt Samantapañcakam ito yāma drutaṁ nṛpa.  
prathit' ōttara|vedī sā deva|loke Prajāpateḥ.  
tasmin mahā|puṇyatame trailokyasya sanātane  
saṁgrāme nidhanaṁ prāpya dhruvaṁ svargo bhaviṣyati.»  
55.10 «tath' ēty' uktvā mahā|rāja Kuntī|putro Yudhiṣṭhiraḥ  
Samantapañcakam vīraḥ prāyād abhimukhaḥ prabhuḥ.  
tato Duryodhano rājā pragṛhya mahatīm gadām  
padbhyām a|marṣi dyutimān agacchat Pāṇḍavaiḥ saha.



VAISHAMPÁYANA said:

THIS WAS HOW that tumultuous battle came about, 55.1  
Janam-éjaya. Regarding it King Dhrita-rashtra said this  
in his sorrow.

DHRITA-RASHTRA said:

When my son saw Rama arrive just as the mace battle  
was imminent, how did he fight against Bhima, Sánjaya?

SÁNJAYA said:

At Rama's arrival, Dur-yódhana—your powerful and  
mighty-armed son—became eager for battle and was joy-  
ful. When King Yudhi-shthira saw the plow-bearer, he got  
up and duly worshipped him with great joy, descendant  
of Bharata. He then gave Rama a seat and asked after his  
health. Rama then said these words to Yudhi-shthira, which 55.5  
were pleasant, righteous, and beneficial to heroes:

“Best of kings, I have heard seers say that Kuru-kshetra is  
an extremely sacred and pure place that leads to heaven and  
is frequented by gods, seers and great-spirited brahmins.  
Those who give up their bodies in battle there will forever  
live with Shakra in heaven, my lord. Let us therefore quickly  
go to Samánta-páñchaka, Your Majesty. In the realm of the  
gods, Samánta-páñchaka is famed as the northern altar of  
Prajapati. Those who die in battle in that eternal and most  
sacred place in the three worlds will certainly reach heaven.”

Agreeing, lord Yudhi-shthira, the heroic son of Kunti, 55.10  
proceeded straight for Samánta-páñchaka. Full of wrath and  
splendor, King Dur-yódhana also took up his huge mace  
and walked on foot together with the Pándavas. The gods  
that flew in the sky honored him with shouts of approval as

tathā yāntaṃ gaḍā|hastaṃ varmaṇā c' āpi daṃśitam  
 antarikṣa|carā devāḥ «sādhū sādhu ity» apūjayan.  
 vātikās cāraṇā ye tu dr̥ṣṭvā te haṛṣam āgataḥ.  
 sa Pāṇḍavaīḥ parivṛtaḥ Kuru|rājas tav' ātma|jah  
 mattasy' ēva gaj'|ēndrasya gatim āsthāya so 'vrajat.  
 tataḥ śaṅkha|ninādena bherīṇām ca mahā|svanaiḥ  
 siṃha|nādaś ca sūraṇām diśaḥ sarvāḥ prapūritāḥ.

55.15 tatas te tu Kurukṣetraṃ prāptā nara|var'|ōttamāḥ  
 prati|cy|abhimukhaṃ deśaṃ yath'"|ōddiṣṭaṃ sutena te  
 dakṣiṇena Sarasvatyāḥ sv|ayanaṃ tīrthaṃ uttamam.  
 tasmin deśe tv an|irīṇe te tu yuddham arocayan.

tato Bhīmo mahā|koṭim gaḍāṃ gr̥hy' ātha varma|bhṛt  
 bibhṛad rūpaṃ mahā|rāja sadṛśaṃ hi Garutmataḥ.  
 avabaddha|śīras|trāṇaḥ saṅkhye kāñcana|varma|bhṛt  
 rarāja rājan putras te kāñcanaḥ śaila|rāḍ iva.  
 varma|bhyāṃ saṃyatau vīrau Bhīma|Duryodhanāv ubhau  
 saṃyuge ca prakāśete saṃrabdhāv iva kuñjarau.

55.20 raṇa|maṇḍala|madhya|sthau bhrātarau tau nara'|r̥ṣabhau  
 aśobhetāṃ mahā|rāja candra|sūryāv iv' ōditau.  
 tāv anyonyaṃ nirīkṣetāṃ kruddhāv iva mahā|dvīpau  
 dahantau locanai rājan para|para|vadh'|āṣiṇau.

he proceeded mace in hand and clad in armor. The wind-traveling *chárana*s were filled with joy when they saw him. Although surrounded by the Pándavas, your son, the king of the Kurus, walked with the gait of a raging king of elephants. All the directions then filled with the blare of conches, the din of drums, and the lion-roars of heroes.

Those supreme champions then arrived at Kuru-kshetra 55.15 and proceeded to a place situated westwards that was designated by your son. Lying to the south of the Sarásvati, it was an excellent *tirtha* that was easy to move about on. It was in this unbarren place that they chose to fight.

Armor-clad Bhima then took hold of his large-tipped mace and assumed an appearance similar to Gáruda, great king. Wearing gold armor and strapping on his protective head-gear in battle, your son looked radiant, Your Majesty, like the golden king of the mountains. Clad in armor, the heroes Bhima and Dur-yódhana both looked glorious in battle, just like two enraged elephants. Standing in the cen- 55.20 ter of the battle-circle, the two brothers and bull-like men shone radiantly, great king, resembling a risen moon and sun. Burning each other with their eyes and eager to kill each other, they looked at one another askance like two great elephants filled with fury, Your Majesty.

- saṃprahr̥ṣṭa|manā rājan gadām ādāya Kauravaḥ  
 sṛkkinī saṃlihan rājan krodha|rakt'|ēkṣaṇaḥ śvasan.  
 tato Duryodhano rājan gadām ādāya vīryavān  
 Bhīmasenam abhipreṣya gajo gajam iv' āhvayat.  
 adri|sāra|mayīm Bhīmas tath" āiv' ādāya vīryavān  
 āhvayām āsa nṛ|patiṃ siṃhaṃ siṃho yathā vane.  
 55.25 tāv udyata|gadā|pāṇī Duryodhana|Vṛkodarau  
 saṃyuge sma prakāśetām girī sa|śikharāv iva.  
 tāv ubhau samatikruddhāv ubhau bhīma|parākramau  
 ubhau śiṣyau gadā|yuddhe Rauhiṇeyasya dhīmataḥ.  
 ubhau sadṛśa|karmāṇau Yama|Vāsavayor iva  
 tathā sadṛśa|karmāṇau Varuṇasya mahā|balau.  
 Vāsudevasya Rāmasya tathā Vaiśravaṇasya ca  
 sadṛśau tau mahā|rāja Madhu|Kaiṭabhayor yudhi.  
 ubhau sadṛśa|karmāṇau tathā Sund'|ôpasundayoḥ  
 Rāma|Rāvaṇayoś c' āiva Vālī|Sugrīvayos tathā  
 tath" āiva Kālasya samau Mṛtyoś c' āiva paran|tapau.  
 55.30 anyonyam abhidhāvantau mattāv iva mahā|dvipau  
 vāsita|saṃgame dṛptaau śarad' iva mad'|ôtkātau.  
 ubhau krodha|viṣaṃ dīptaṃ vamaṇtāv uragāv iva  
 anyonyam abhisamrabdhau prekṣamāṇāv arin|damau  
 ubhau Bharata|śārdūlau vikrameṇa samanvitau.  
 siṃhāv iva dur|ādharṣau gadā|yuddha|viśāradau  
 nakha|daṃṣṭr'|āyudhau vīrau vyāghrāv iva dur|utsahau.  
 prajā|saṃharaṇe kṣubdhau samudrāv iva dus|tarau  
 lohita|āṅgāv iva kruddhau pratapantau mahā|rathau.  
 pūrva|paścima|jau meghau prekṣamāṇāv arin|damau

Joyfully taking up his mace, the Káurava licked the corners of his mouth as he breathed heavily, his eyes red with rage. Mighty Dur-yódhana then took up his mace and glared at Bhima-sena, challenging him like one elephant challenging another, Your Majesty. In the same way, mighty Bhima took up his iron mace and challenged that lord of men, just like one lion challenging another in a forest. Wielding their raised maces, Dur-yódhana and Vrikódara looked glorious in battle, like two peaked mountains. Both were filled with extreme rage, both had terrifying prowess, and both had been disciples in mace-fighting under the wise son of Róhini. Both were similar to Yama or Vásava in their actions and both were men of great power, whose deeds resembled Váruna's. In battle they were like Vasudéva, Rama, Vaishravana,\* Madhu or Káitabha, Your Majesty. Both performed deeds that were similar to Sunda and Upasúnda, Rama and Rávana, or Valin and Sugríva, and both were enemy-scorchers who resembled Time and Death. 55.25

Charging against each other, they were like two enormous frenzied elephants mad with passion in the fall season and wild with desire to mate with a cow on heat. As they glared at each other in their rage, the enemy-tamers were like two snakes that spit out fiery poison born of wrath. Both were tigers among Bharatas and both were valorous. Skilled in mace combat, the heroes were as dangerous as lions and as difficult to quell as tigers that use claws and teeth as weapons. They were like two uncrossable oceans that swell up to destroy creatures. In their fury, the great warriors blazed as if they were the planet Mars. Those enemy-tamers looked like two clouds that rise in the east and west, thundering 55.30

garjamānau su|viśamaṃ kṣarantau prāvṛṣ' īva hi.

55.35 raśmī|yuktau mah" |ātmānau dīptimantau mahā|balau  
dadṛśāte Kuru|śreṣṭhau kālā|sūryāv iv' ōditau.  
vyāghrāv iva su|saṃrabdhau garjantāv iva toyadau  
jahṛṣāte mahā|bāhū siṃhau kesariṇāv iva  
gajāv iva su|saṃrabdhau jvalitāv iva pāvakau  
dadṛśāte mah" |ātmānau sa|śṛṅgāv iva parvatau.

roṣāt prasphuramāṇ' |ōṣṭhau nirīkṣantau paras|param  
tau sametau mah" |ātmānau gadā|hastau nar' |ōttamau.  
ubhau parama|saṃhr̥ṣṭāv ubhau parama|saṃmatau  
sad|āśvāv iva heṣantau bṛṃhantāv iva kuñjarau.

55.40 vṛṣabhāv iva garjantau Duryodhana|Vṛkodarau  
daityāv iva bal' |ōnmattau rejatus tau nar' |ōttamau.

tato Duryodhano rājann idam āha Yudhiṣṭhiram  
bhrātṛbhiḥ sahitam c' āiva Kṛṣṇena ca mah" |ātmānā  
Rāmeṇ' ā|mita|vīryeṇa vākyaṃ śautīrya|saṃmatam  
Kekayaīḥ Sṛñjayair dr̥ptaṃ Pañcālāis ca mah" |ātmabhiḥ:

«idam vyavasitaṃ yuddham mama Bhīmasya c' ōbhayoḥ  
upopaviṣṭāḥ paśyadhvaṃ sahitair nṛpa|puṇ|gavaiḥ!»

śrutvā Duryodhana|vacāḥ pratyapadyanta tat tathā.  
tataḥ samupaviṣṭam tat su|mahad rāja|maṇḍalam  
virājamānaṃ dadṛśe div' īv' āditya|maṇḍalam.

55.45 teṣāṃ madhye mahā|bāhuḥ śrīmān Keśava|pūrva|jah  
upaviṣṭo mahā|rāja pūjyamānaḥ samantataḥ.  
śūsubhe rāja|madhya|stho nīla|vāsāḥ sita|prabhaḥ  
nakṣatrair iva saṃpūrṇo vṛto niśi niśā|karaḥ.

terribly and pouring down rain in the monsoon season. In 55.35  
 their radiance and splendor, the mighty and great-spirited  
 champions of the Kurus looked like two suns that rise when  
 the world is destroyed. Resembling two enraged tigers or  
 thundering clouds, the mighty-armed men bristled with  
 joy like maned lions. The heroes were like two enraged  
 elephants or two burning fires and they resembled peaked  
 mountains.

Glaring at each other, their lips quivering with fury, the  
 two great-spirited and excellent men encountered one an-  
 other, wielding their maces. Greatly esteemed, they both  
 experienced the highest joy as they neighed like fine horses  
 and trumpeted like elephants. Bellowing like bulls, Dur- 55.40  
 yódhana and Vrikódara—those best of men—looked as  
 glorious as two power-intoxicated *daityas*.

Dur-yódhana then said these proud and haughty words  
 to Yudhi-shthira, Your Majesty, who was accompanied by  
 his brothers, heroic Krishna, infinitely powerful Rama, the  
 Kékayas, Srínjayas, and great-spirited Panchálas:

“Sit with these assembled bull-like kings and watch the  
 battle that has been arranged between me and Bhima!”

Hearing Dur-yódhana’s words, they all acted accordingly  
 and the huge circle of kings sat down, radiant as a circle  
 of *aditya* deities in heaven. The glorious and mighty-armed 55.45  
 elder brother of Késhava sat down in their midst, honored  
 on all sides, great king. As he sat in the middle of those kings  
 with his blue robes and bright complexion, he resembled  
 the full moon at night when surrounded by stars.

tau tathā tu mahā|rāja gadā|hastau su|duḥ|sahau  
anyonyaṃ vāgbhir ugrābhis takṣamāṇau vyavasthitau.  
a|priyāṇi tato 'nyonyaṃ uktvā tau Kuru|sattamau  
udīkṣantau sthitau vīrau Vṛtra|Śakrau yath" āhave.

## VAISAMPĀYANA uvāca:

- 56.1 TATO VĀG|YUDDHAM abhavat tumulaṃ Janamejaya  
yatra duḥkh'|ānvito rājā Dhṛtarāṣṭro 'bravīd idam:  
«dhig astu khalu mānuṣyaṃ yasya niṣṭh" ēyam īdrṣī  
ekādaśa|camū|bhartā yatra putro mam' ān|agha  
ājñāpya sarvān nṛ|patīn bhuktvā c' êmāṃ vasun|dharām  
gadām ādāya vegena padātiḥ prasthito raṇe.  
bhūtvā hi jagato nātho hy a|nātha iva me sutaḥ.  
gadām udyamya yo yāti kim anyad bhāgadheyataḥ?  
56.5 aho duḥkhaṃ mahat prāptaṃ putreṇa mama Sañjaya!»  
evam uktvā sa duḥkh'|ārto virarāma jan'|ādhipaḥ.

## SAÑJAYA uvāca:

sa megha|ninado harṣān ninadann iva go|vṛṣaḥ  
ājuhāva tadā Pārthaṃ yuddhāya yudhi vīryavān.  
Bhīmam āhvayamāne tu Kuru|rāje mah" |ātmani  
prādur āsan su|ghoraṇi rūpāṇi vividhāny uta.  
vavur vātāḥ sa|nirghātāḥ pāṃsu|varṣaṃ papāta ca  
babhūvuś ca dīśaḥ sarvās timireṇa samāvṛtāḥ.



Wielding their maces and extremely difficult to quell, the two warriors then took up position as they cut into each other with fierce words. Saying harsh words to one another, those heroes and best of Kurus stood there glaring at each other, just as Vritra and Shakra once did in their battle.

VAISHAMPÁYANA said:

THERE WAS THEN a tumultuous contest of words, Janam- 56.1  
éjaya, regarding which King Dhritarashtra said this in his sorrow:

“How terrible that humans should have the type of end my son has had! Once the leader of eleven armies, Duryódhana used to command every king and enjoy this earth, faultless Sánjaya. But he now sets off on foot for the battlefield, swiftly taking up his mace. Once the lord of the world, my son now resembles someone lordless. When he has departed in this way, wielding his mace, what else can this be but fate? Alas Sánjaya! My son has been afflicted by 56.5  
great suffering!”

Saying these words, that lord of the people fell silent, tormented by suffering.

SÁNJAYA said:

With the rumble of a thundercloud, mighty Duryódhana roared joyfully like a bull as he challenged Pritha's son to fight in battle. Various terrifying visions appeared when the heroic king of the Kurus challenged Bhima. Winds and hurricanes blew. A shower of dust fell from the sky and all the directions became covered with darkness. Huge storms thundered loudly, bringing confusion and making

mahā|svanāḥ su|nirvātās tumulā loma|harṣaṇāḥ  
petus tath” ōlkāḥ śataśaḥ sphoṭayantyo nabhas|talān.

56.10 Rāhuś c’ āgrasad ādityam a|parvaṇi viśāṃ pate  
cakampe ca mahā|kampaṃ pṛthivī sa|vana|drumā.  
dīptās ca vātāḥ pravavur nīcaiḥ śarkara|karṣiṇaḥ  
giriṇāṃ śikharāṇy eva nyapatanta mahī|tale.  
mṛgā bahu|vidh’|ākārāḥ saṃpatanti diśo daśa  
dīptāḥ śivās c’ āpy anadan ghora|rūpāḥ su|dāruṇāḥ.  
nirghātās ca mahā|ghorā babhūvur loma|harṣaṇāḥ.  
dīptāyāṃ diśi rāj’|ēndra mṛgās c’ ā|śubha|vedinaḥ.  
udapāna|gatās c’ āpo vyavardhanta samantataḥ  
a|śarīrā mahā|nādāḥ śrūyante sma tadā nṛpa.

56.15 evam|ādīni dr̥ṣṭv” ātha nimittāni Vṛkodarah  
uvāca bhrātaraṃ jyeṣṭhaṃ Dharma|rājaṃ Yudhiṣṭhiram:  
«n’ āiṣa śakto raṇe jetuṃ mand’|ātmā māṃ Suyodhanaḥ.  
adya krodhaṃ vimokṣyāmi vigūḍhaṃ hṛdaye ciram  
Suyodhane Kaurav’|ēndre Khāṇḍave Pāvako yathā.  
śalyam ady’ ōddhariṣyāmi tava Pāṇḍava hṛc|chayam  
nihatya gadayā pāpam imaṃ Kuru|kul’|ādhamam.  
adya kīrti|mayīm mālāṃ pratimokṣyāmy ahaṃ tvayi  
hatv” ēmaṃ pāpa|karmāṇaṃ gadayā raṇa|mūrdhani.  
ady’ āsya śatadhā dehaṃ bhinadmi gaday” ānayā.  
n’ āyaṃ praveṣṭā nagaraṃ punar vāraṇa|sāhvayam.

one's hair stand on end. Hundreds of meteors fell to the ground, bursting through the firmament. Rahu swallowed 56.10 the sun at an irregular moment and the earth trembled violently, along with its forest and trees, lord of the people. Blazing winds began to blow, pouring down gravel, and mountain peaks fell to the ground. Wild animals with various forms charged about in all ten directions. Terrifying, blazing jackals roared with gruesome appearances. Hideous whirlwinds arose, making one's hair stand on end. The directions blazed brightly and wild beasts heralded ill fortune. The water in the wells swelled on all sides, Your Majesty, and one could hear huge roars that had no physical body as their source.

Seeing such signs, Vrikódara said these words to his elder 56.15 brother Yudhi-shthira, the King of Righteousness:

"It is impossible for dim-witted Su-yódhana to conquer me in battle today. Against Su-yódhana, the king of the Káuravas, I will today release the anger that has long remained hidden in my heart, just as Fire once released his anger onto the Khándava forest. Today I will extract the dart that lies in your heart, Pándava, and with my mace I will kill this sinner, the lowest of the Kuru clan. Slaughtering this evil-doer with my mace at the front of the battlefield, I will today place a garland of glory around your neck. With this mace, I will today split Dur-yódhana's body into a hundred pieces. He will never again enter the elephant-named city of Hástina-pura.

56.20 sarpa'ṭsargasya śayane viṣa|dānasya bhojane  
Pramāṇakoṭyaṃ pātasya dāhasya jatu|veśmani,  
sabhāyām avahāsasya sarva|sva|haraṇasya ca  
varṣam aljñāta|vāsasya vana|vāsasya c' ān|agha,  
ady' āntam eṣāṃ duḥkhānāṃ gant' āhaṃ Bharata'rṣabha.  
ek'āhnā vinihaty' ēmaṃ bhaviṣyāmy ātmano 'n|ṛṇaḥ.

ady' āyur Dhārtarāṣṭrasya dur|mater a|kṛt'ātmanah  
samāptaṃ Bharata|śreṣṭha mātā|pitroś ca darśanam.  
adya saukhyaṃ tu rāj'ēndra Kuru|rājasya dur|mateḥ  
samāptaṃ ca mahā|rāja nārīṇāṃ darśanam punaḥ.  
56.25 ady' āyaṃ Kuru|rājasya Śāntanoḥ kula|pāṃsanaḥ  
prāṇān śriyaṃ ca rājyaṃ ca tyaktvā śeṣyati bhū|tale.  
rājā ca Dhṛtarāṣṭro 'dya śrutvā putraṃ nipātitaṃ  
smariṣyaty a|śubhaṃ karma yat tac Chakuni|buddhi|jam.»

ity uktvā rāja|śārdūla gadāṃ ādāya vīryavān  
abhyatiṣṭhata yuddhāya Śakro Vṛtram iv' āhvayan.  
tam udyata|gadaṃ drṣṭvā Kailāsam iva śṛṅgiṇam  
Bhīmasenaḥ punaḥ kruddho Duryodhanam uvāca ha:

«rājñas ca Dhṛtarāṣṭrasya tathā tvam api c' ātmanah  
smara tad duḥ|kṛtaṃ karma yad vṛttaṃ Vāraṇāvate.  
56.30 Draupadī ca parikliṣṭā sabhā|madhye rajasvalā.  
dyūte ca vañcito rājā yat tvayā Saubalena ca.  
vane duḥkhaṃ ca yat prāptaṃ asmābhis tvat|kṛtaṃ mahat  
Virāṭa|nagare c' āiva yony|antara|gatair iva

Dur-yódhana dispatched snakes against me in my sleep. 56.20  
He laced my food with poison. He threw me into the river  
at Pramána-koti. He set fire to the lac house. He laughed  
at us in the assembly hall. He stole all our possessions. We  
endured a life of disguise for a year and a life in the forest,  
faultless Yudhi-shthira.\* Today I will end these sufferings,  
bull of the Bharatas. By slaughtering this man, I will erase  
my debts in a single day.

On this day the life of Dhrita-rashtra's foolish and corrupt  
son will come to an end. He will never again see his mother  
and father, best of Bharatas. On this day, king of kings, the  
villainous monarch of the Kurus will cease to be happy and 56.25  
will never again look upon women. On this day he will give  
up his life, glory and kingdom and will lie on the ground,  
having defiled the family of Shántanu's son, that king of  
the Kurus. On this day King Dhrita-rashtra will learn that  
his son has fallen and remember the evil deeds that sprang  
from Shákuni's mind."

Saying these words, tiger-like king, mighty Bhima took  
up his mace and stood ready to fight, like Shakra challenging  
Vritra. When he saw Dur-yódhana wielding his mace and  
looking like the peaked mountain Kailása, Bhima-sena once  
again became filled with rage and said to Dur-yódhana:

"Remember the evil deeds that you and king Dhrita-  
rashtra performed at Varanávata. Dráupadi was wronged in 56.30  
the assembly hall while she was menstruating. Both you and  
Súbala's son deceived King Yudhi-shthira in a game of dice.  
Today I will avenge the great suffering that you caused us,  
both when we were in the forest and when we were living

tat sarvaṃ pātayāmy adya. diṣṭyā dr̥ṣṭo 'si dur|mate!

tvat|kṛte 'sau hataḥ śete śara|talpe pratāpavān  
Gāṅgeyo rathināṃ śreṣṭho nihato Yājñaseninā.  
hato Droṇaś ca Karṇaś ca tathā Śalyaḥ pratāpavān  
vair'|āgner ādi|kart" āsau Śakuniḥ Saubalo hataḥ.  
prātikāmī tataḥ pāpo Draupadyāḥ kleśa|kṛdd hataḥ  
bhrātaras te hatāḥ sarve śūrā vikrānta|yodhinaḥ.

56.35 ete c' ānye ca bahavo nihatās tvat|kṛte nṛpāḥ.

tvām adya nihaniṣyāmi gadayā. n' ātra saṃśayaḥ.»

ity evam uccai rāj'|ēndra bhāṣamāṇaṃ Vṛkodaram  
uvāca gata|bhī rājan putras te satya|vikramaḥ:

«kiṃ katthanena bahunā? yudhyasva tvaṃ Vṛkodara!  
adya te 'haṃ vineṣyāmi yuddha|śraddhāṃ kul'|ādharma!  
na hi Duryodhanaḥ kṣudra kena cit tvad|vidhena vai  
śakyas trāsayitum vācā yath" ānyaḥ prākṛto naraḥ.

cira|kāl'|ēpsitaṃ diṣṭyā hṛdaya|stham idaṃ mama.  
tvayā saha gadā|yuddhaṃ tri|daśair upapāditam.

56.40 kiṃ vācā bahun" ōktena katthitena ca dur|mate?

vāṇī saṃpadyatām eṣā karmaṇā! mā ciraṃ kṛthāḥ!»

tasya tad vacanaṃ śrutvā sarva ev' ābhyapūjayan  
rājānaḥ Somakāś c' āiva ye tatr' āsan samāgatāḥ.  
tataḥ saṃpūjitaḥ sarvaiḥ saṃprahr̥ṣṭa|tanū|ruhaḥ  
bhūyo dhīrāṃ matiṃ cakre yuddhāya Kuru|nandanaḥ.  
unmattam iva mātāṅgaṃ tala|śabdair nar'|ādhipāḥ  
bhūyaḥ saṃharṣayāṃ cakrur Duryodhanam a|marṣaṇam.

in Viráta's city, pretending to be men with altered births.  
How splendid it is to see you, you villain!

It is because of you that Bhishma, that mighty son of Ganga and best of chariot-warriors, lies dead on a bed of arrows, slaughtered by Yajna-sena's son.\* Drona has been killed, as have Karna and mighty Shalya. Shákuni, the son of Súbala—the initiator of this blazing feud—has also been slain. The evil usher who wronged Dráupadi is also dead, and all your heroic and courageous brothers have been slaughtered. These and many other kings have died for your sake. Today I will kill you with my mace. I have no doubt about that.” 56.35

While Vrikódara bellowed in this way, your fearless and truly valiant son replied with these words, king of kings:

“Why all this talk? You should fight, Vrikódara! Today I will dispel your faith in battle, lowest of the Pándava family! Measly wretch, Dur-yódhana is not some ordinary person that can be terrified by the words of a man such as you.

How fortunate I am! This has long been my heart's desire. The gods must have arranged this mace battle with you. What is the use of words and longwinded speeches, you fool? Fulfill your words with action! Cease your delaying!” 56.40

On hearing his words, the kings and the Sómakas who had gathered there all honored Dur-yódhana. Honored by all these men, that delight of the Kurus felt his hair bristle and once again firmly set his heart on battle. By clapping their hands, those lords of men cheered on wrathful Dur-yódhana still further, like men stirring a frenzied elephant.

taṃ mah”|ātmā mah”|ātmānaṃ  
gadām udyamya Pāṇḍavaḥ  
abhidudrāva vegena

Dhārtarāṣṭraṃ Vṛkodaraḥ.

56.45 bṛṃhanti kuṇjarās tatra hayā hreṣanti c’ ā|sakṛt  
śaṣtrāṇi c’ āpy adīpyanta Pāṇḍavānāṃ jay’|āiṣiṇām.

SAÑJAYA uvāca:

57.1 TATO DURYODHANO dṛṣṭvā Bhīmasenaṃ tathā|gatam  
pratyudyayāv a|dīn’|ātmā vegena mahatā nadan.

samāpetatur anyonyaṃ śṛṅgiṇau vṛṣabhāv iva  
mahā|nirghāta|ghoṣās ca prahārāṇām ajāyata.  
abhavac ca taylor yuddhaṃ tumulaṃ loma|harṣaṇam  
jigīṣator yath” ānyonyam Indra|Prahlādayor iva.  
rudhir’|ôkṣita|sarv’|ângau gadā|hastau manasvinau  
dadṛśāte mah”|ātmānau puṣpitāv iva kiṃśukau.

57.5 tathā tasmin mahā|yuddhe vartamāne su|dāruṇe  
kha|dyota|saṅghair iva khaṃ darśanīyaṃ vyarocata.  
tathā tasmin vartamāne saṃkule tumule bhṛṣam  
ubhāv api pariśrāntau yudhyamānāv arin|damau.  
tau muhūrtaṃ samāśvasya punar eva paran|tapau  
abhyahārayat’ ānyonyaṃ saṃpragṛhya gade śubhe.

tau tu dṛṣṭvā mahā|vīryau samāśvastau nara’|rṣabhau  
balinau vāraṇau yadvad vāsit”|ârthe mad’|ôtkātau,  
samāna|vīryau saṃprekṣya pragṛhīta|gadāv ubhau  
vismayaṃ paramaṃ jagmur deva|gandharva|mānavāḥ.

57.10 pragṛhīta|gadau dṛṣṭvā Duryodhana|Vṛkodarau  
saṃśayaḥ sarva|bhūtānāṃ vijaye samapadyata.  
samāgamyā tato bhūyo bhrātarau balināṃ varau  
anyonyasy’ ântara|prepsū pracakrāte ’ntaraṃ prati.



Raising his mace, Vrikódara, the heroic son of Pandu, then swiftly charged against the heroic son of Dhrita-rashtra. Elephants trumpeted, horses neighed repeatedly, and the weapons of the Pándavas blazed in their desire for victory. 56.45

SÁNJAYA said:

WHEN DUR-YÓDHANA saw Bhima-sena charging forward in this way, he counter-attacked him with great speed, roaring passionately. The two men clashed together like horned bulls and the noise of their blows boomed like a huge thunderstorm. The battle between them was tumultuous and hair-raising—like the battle between Indra and Prahláda—with both men eager to conquer the other. Wielding their maces, the spirited heroes looked like flowering *kínshuka* trees as all their limbs became drenched in blood.\* During that great and horrific battle, the sky glistened beautifully as if with swarms of fireflies. During that extremely chaotic and tumultuous battle, both enemy-tamers became exhausted from their fighting. But after they had rested a while, the enemy-scorchers once again took up their splendid maces and attacked one another. 57.1 57.5

Equal in strength, the powerful bull-like men were like mighty elephants intoxicated with passion for a cow on heat. Gods, *gandhárvas*, and humans all felt extreme wonder as they gazed at the rested men and watched them brandishing their maces. When they saw Dur-yódhana and Vrikódara wielding their maces, every living creature felt unsure as to who would win. Clashing together once more, the two brothers and champions among powerful men attacked each other, eager to find their opponent's weaknesses. 57.10

Yama|daṇḍ' |ôpamāṃ gurvīm Indr' |âśanim iv' ôdyatām  
dadṛśuḥ prekṣakā rājan raudrīm viśasanīm gadām.  
āvidhyato gadām tasya Bhīmasenasya saṃyuge  
śabdaḥ su|tumulo ghorō muhūrtaṃ samapadyata.  
āvidhyantam arim prekṣya Dhārtarāṣṭro 'tha Pāṇḍavam  
gadām a|tula|vegām tām vismitaḥ sambabhūva ha.

57.15 caraṃś ca vividhān mārḡān maṇḍalāni ca Bhārata  
aśobhata tadā vīro bhūya eva Vṛkodaraḥ.  
tau paras|param āsādyā yat tāv anyonya|rakṣaṇe  
mārjārāv iva bhakṣ' |ârthe tataksāte muhur muhuḥ.  
acarad Bhīmasenas tu mārḡān bahu|vidhāṃs tathā  
maṇḍalāni vicitrāṇi gata|pratyāgatāni ca.

astra|yantrāṇi citrāṇi sthānāni vividhāni ca  
parimokṣaṃ prahārāṇāṃ varjanaṃ paridhāvanam,  
abhidravaṇam ākṣepam avasthānaṃ sa|vigraham  
parivartana|saṃvartam avaplutam upaplutam  
upanyastam apanyastaṃ: gadā|yuddha|viśāradau.

57.20 evaṃ tau vicarantau tu nyaghnatām vai paras|param.  
vañcayānau punaś c' âiva ceratuḥ Kuru|sattamau.  
vikrīḍantau su|balinau maṇḍalāni viceratuḥ  
tau darśayantau samare yuddha|krīḍāṃ samantataḥ.

The spectators gazed at Bhima's mace, Your Majesty, which was terrifying and destructive. As heavy as Yama's staff, it was wielded like Indra's thunderbolt. As Bhima-sena wielded this mace in battle, there was a horrific noise for a while that created great confusion. The son of Dhritarashtra became filled with wonder when he saw his enemy, the Pándava, brandishing that mace of unrivaled force.

Heroic Vrikódara looked still more glorious as he moved 57.15  
around in various tracks and circles, descendant of Bharata. As they attacked one another and protected themselves, the two heroes repeatedly mangled each other like cats fighting over food. Bhima-sena careered around in different tracks and circles, back and forth.

Both men were skilled in mace-combat. Displaying various methods of striking and avoiding blows, they assumed diverse positions. Sometimes they delivered blows and other times they avoided and escaped them. Sometimes they attacked their opponent and other times they drew them in. Sometimes they stood still and other times they took advantage of their enemy's attacks. On the one hand they moved around their enemy, on the other hand they prevented their enemy from moving around them. By bending down or jumping up, they foiled their enemy's blows. Sometimes they struck their enemy face-to-face and other times they struck them in the back.\*

Both men thus careered around and struck one another. 57.20  
Deceiving each other, the supreme Kurus maneuvered in this way. Moving around in circles, the mighty men sported and displayed every type of battle ploy in their combat. The enemy-tamers struck each other violently with their maces,

gadābhyām sahas” ānyonyam ājaghnatur arin|damau  
paras|param samāsādyā daṁṣṭrābhyām dviradau yathā.  
asobhetām mahā|rāja śoṇitena pariplutau.

evam tad abhavad yuddham ghora|rūpaṁ paran|tapa  
parivṛtte ’hani krūraṁ Vṛtra|Vāsavayor iva.

gadā|hastau tatas tau tu maṇḍal’|āvasthitau balī.  
dakṣiṇaṁ maṇḍalaṁ rājan Dhārtarāṣṭro ’bhyavartata.  
savyaṁ tu maṇḍalaṁ tatra Bhīmaseno ’bhyavartata.

57.25 tathā tu caratas tasya Bhīmasya raṇa|mūrdhani  
Duryodhano mahā|rāja pārśva|deśe ’bhyatādayat.  
āhataṁ tu tato Bhīmaḥ putreṇa tava Bhārata  
āvidhyata gadāṁ gurvīm prahāraṁ tam a|cintayan  
Indr’|āśani|samāṁ ghorāṁ Yama|daṇḍam iv’ ōdyatām  
dadṛśus te mahārāja Bhīmasenasya tām gadāṁ.  
āvidhyantaṁ gadāṁ dṛṣṭvā Bhīmasenaṁ tav’ ātma|jah  
samudyamya gadāṁ ghorāṁ pratyavidhyat paran|tapaḥ.  
gadā|māruta|vegena tava putrasya Bhārata  
śabda āsīt su|tumulas tejaś ca samajāyata.

57.30 sa caran vividhān mārḡān maṇḍalāni ca bhāgaśaḥ  
samaśobhata tejasvī bhūyo Bhīmāt Suyodhanaḥ.  
āviddhā sarva|vegena Bhīmena mahatī gadā  
sa|dhūmaṁ s’|ārciṣaṁ c’ āgniṁ mumoc’ ōgra|mahā|svanā.  
ādhūtām Bhīmasenena gadāṁ dṛṣṭvā Suyodhanaḥ  
adri|sāra|mayīm gurvīm āvidhyān bahv asobhata.  
gadā|māruta|vegaṁ hi dṛṣṭvā tasya mah’|ātmanaḥ  
bhayaṁ viveśa Pāṇḍūṁs tu sarvān eva sa|Somakān.  
tau darśayantau samare yuddha|krīḍām samantataḥ  
gadābhyām sahas” ānyonyam ājaghnatur arin|damau.

attacking one another like elephants with tusks. Drenched in blood, they looked radiant, great king.

In this way, that horrific and fierce battle occurred at the day's close, enemy-scorcher. It was like the battle between Vritra and Vāsava.

The mighty men took up positions in different circles as they wielded their maces. The son of Dhrita-rashtra moved in a right circle while Bhima-sena moved in a left. Duryódhana then hit Bhima on a section of his flanks as he moved around at the front of the battlefield, great king. But although struck by your son, Bhima did not give the blow a thought and instead wielded his heavy mace, descendant of Bharata. The spectators gazed at Bhima-sena's mace, great king, which was dreadful as Indra's thunderbolt and raised like Yama's staff. When your son saw Bhima-sena wielding his mace, the enemy-scorcher lifted his own terrifying mace and struck him again. Creating a huge noise and a flash of light, the force of your son's mace was like the wind. 57.25

Powerful Su-yódhana looked even more glorious than Bhima as he careered around in various tracks and circles, one after the other. Bhima whirled his huge mace with all his strength. Making a loud and violent noise, the mace released a flame that smoked and blazed. When he saw Bhima-sena brandishing his mace, Su-yódhana looked extremely glorious as he wielded his own heavy mace made of iron. All the Pandus and Sómakas became fearful when they saw the wind-like velocity of the hero's mace. The two enemy-tamers violently struck one another with their maces as they revealed in battle every type of strategy. Attacking 57.30 57.35

57.35 tau paras|param āsādyā daṁṣṭrābhyāṁ dviradāu yathā  
aśobhetāṁ mahā|rāja śoṇitena pariplitau.

evam tad abhavad yuddhaṁ ghora|rūpam a|saṁvṛtam  
parivṛtte 'hani krūraṁ Vṛtra|Vāsavayor iva.

dṛṣṭvā vyavasthitam Bhīmaṁ tava putro mahā|balaḥ  
caramś citratarān mārgān Kaunteyam abhidudruve.  
tasya Bhīmo mahā|vegāṁ jāmbūnada|pariṣkṛtām  
atikruddhasya kruddhas tu tāḍayām āsa tām gadām.  
sa|visphulingo nirhrādas tayos tatr' ābhigātā|jaḥ  
prādur āsīn mahā|rāja sṛṣṭayor vajrayor iva.

57.40 vegavatyā tayā tatra Bhīmasena|pramuktayā  
nipatantyā mahā|rāja pṛthivī samakampata.

tām n' āmr̥ṣyata Kauravyo gadām pratihatām raṇe  
matto dvipa iva kruddhaḥ pratikuñjara|darśanāt.  
sa savyam maṇḍalam rājā udbhrāmya kṛta|nīścayaḥ  
ājagħne mūrdhni Kaunteyam gadayā bhīma|vegayā.  
tayā tv abhihato Bhīmaḥ putreṇa tava Pāṇḍavaḥ  
n' ākampata mahā|rāja. tad adbhutam iv' ābhavat.  
āścaryaṁ c' āpi tad rājan sarva|sainyāny apūjayan  
yad gad" |ābhihato Bhīmo n' ākampata padāt padam.

57.45 tato gurutarām dīptām gadām hema|pariṣkṛtām  
Duryodhanāya vyaśjad Bhīmo bhīma|parākramaḥ.  
tam prahāram a|saṁbhrānto lāghavena mahā|balaḥ  
mogham Duryodhanaś cakre; tatr' ābhūd vismayo mahān.  
sā tu moghā gadā rājan patantī Bhīma|coditā  
cālayām āsa pṛthivīm mahā|nirghāta|niḥsvanā.

each other like elephants with their tusks, the two men looked radiant as they were drenched in blood, great king.

In this way, that horrific, vicious, and unrestrained battle continued at the day's close. It was like the battle between Vritra and Vāsava.

When he saw Bhima positioned on the battlefield, your powerful son charged against the offspring of Kunti, making even more elaborate movements. Enraged, Bhima struck the powerful, gold-covered mace of furious Dur-yódhana. At the maces' collision, there was a crash accompanied by sparks, just as if two thunderbolts had been hurled against each other, great king. The force of the mace thrown by Bhima-sena made the earth shake as it fell to the ground, Your Majesty. 57.40

Just as a frenzied elephant becomes enraged at the sight of his rival, so the Káurava could not endure to see his mace being struck in battle. Full of resolve, King Dur-yódhana wheeled around in a left circle and then applied terrifying force to hit the son of Kunti on the head with his mace. But although struck by your son with his mace, Bhima, the son of Pandu, did not falter, Your Majesty. It was like a miracle. All the troops praised this wondrous feat as Bhima did not even shift his feet when struck by Dur-yódhana's mace.

Bhima, who possessed terrifying prowess, then hurled a heavier mace at Dur-yódhana, which blazed and was covered with gold. Without flinching, mighty Dur-yódhana foiled the blow through his agility, creating great amazement among the spectators. The earth shook and there was the noise of a huge earthquake as the foiled mace that had been hurled by Bhima fell to the ground. Using the *káushika* 57.45

āsthāya kauśikān mārgān utpatan sa punaḥ punaḥ  
gadā|nipātaṃ prajñāya Bhīmasenam avañcayat.  
vañcayitvā tadā Bhīmaṃ gadayā Kuru|sattamaḥ  
tāḍayām āsa saṃkruddho vakṣo|deśe mahā|balaḥ.

57.50 gadayā nihato Bhīmo muhyamāno mahā|raṇe  
n' ābhyamanyata kartavyaṃ putreṇ' ābhyāhatas tava.

tasmimś tathā vartamāne rājan Somaka|Pāṇḍavāḥ  
bhṛś'|ōpahata|saṃkalpā na hr̥ṣṭa|manaso 'bhavan.

sa tu tena prahāreṇa mātāṅga iva roṣitaḥ  
hastivadd hasti|saṃkāśam abhidudrāva te sutam.

tatas tu tarasā Bhīmo gadayā tanayaṃ tava  
abhidudrāva vegena siṃho vana|gajaṃ yathā.

upasṛtya tu rājānaṃ gadā|mokṣa|viśāradaḥ  
āvidhyata gadāṃ rājan samuddiśya sutaṃ tava.

57.55 atāḍayad Bhīmasenaḥ pārśve Duryodhanaṃ tadā.  
sa vihvalaḥ prahāreṇa jānubhyām agaman mahīm.

tasmin Kuru|kula|śreṣṭhe jānubhyām avanīm gate  
udatiṣṭhat tato nādaḥ Sṛṇjayānāṃ jagat|pate.

teṣāṃ tu ninadaṃ śrutvā Sṛṇjayānāṃ nara'|r̥ṣabhaḥ  
a|marśād Bharata|śreṣṭha putras te samakupyata.

utthāya tu mahā|bāhur mahān nāga iva śvasan  
didhakṣann iva netrābhyām Bhīmasenam avaiḥṣata.

tataḥ sa Bharata|śreṣṭho gadā|pāṇir abhidravat  
pramathiṣyann iva śiro Bhīmasenasya saṃyuge.

57.60 sa mah'"āt mā mah'"āt mānaṃ Bhīmaṃ bhīma|parākramaḥ  
atāḍayac chaṅkha|deśe. na cacāl' ā|cal'|ōpamaḥ.

sa bhūyaḥ śuśubhe Pārthas tāḍito gadayā raṇe



move and leaping up repeatedly, Dur-yódhana observed the descent of his opponent's mace and tricked Bhima-sena. After tricking Bhima, the enraged and mighty champion of the Kurus then struck him in the chest with his mace. Struck by Dur-yódhana's mace, Bhima became stunned in that great battle and was at a loss after receiving this blow from your son. 57.50

At this event, the Sómakas and Pándavas became despondent, Your Majesty, their hopes severely dashed. In response to the blow, however, Bhima became as furious as an elephant and charged against your son like one elephant charging against another. With swift force, Bhima attacked your son with his mace, like a lion attacking a forest elephant. Skilled at hurling maces, he approached the king and wielded his weapon, aiming it at your son. Bhima-sena then struck Dur-yódhana on his side. Stunned by the blow, Dur-yódhana fell on his knees to the ground. 57.55

The Srínjayas roared when that champion of the Kuru clan fell on his knees to the ground, lord of the world. But your son, that bull among men, became filled with intolerant rage when he heard the Srínjayas' roar, best of Bharatas. Raising himself up like a huge hissing snake, mighty-armed Dur-yódhana glared at Bhima-sena as if desiring to incinerate him with his eyes. That best of Bharatas then charged forward, wielding his mace and eager to crush Bhima-sena's head in battle. With terrifying prowess, great-spirited Dur-yódhana struck heroic Bhima on the temple. But, like an unshakeable mountain, Bhima did not falter. Indeed, although struck by Dur-yódhana's mace in battle, the Partha 57.60

udbhinna|rudhiro rājan prabhinna iva kuñjarah.

tato gadāṃ vīra|haṇīm ayo|mayīm

pragṛhya vajr'āśani|tulya|niḥsvanām

atāḍayac chatrum a|mitra|karṣano

balena vikramya Dhanañjay'āgra|jah.

sa Bhīmasen'ābhihatāḥ tav' ātma|jah

papāta saṃkampita|deha|bandhanaḥ

su|puṣpito māruta|vega|tāḍito

vane yathā śāla iv' āvaghūrṇitaḥ.

tataḥ praṇedur jahṛṣuś ca Pāṇḍavāḥ

samīkṣya putraṃ patitaṃ kṣītau tava.

tataḥ sutas te pratilabhya cetanām

samutpapāta dvirado yathā hradāt.

57.65 sa pārthivo nityam a|marṣitas tadā

mahā|rathaḥ śikṣitavat paribhraman

atāḍayat Pāṇḍavam agrataḥ sthitaṃ.

sa vihval'āṅgo jagatīm upāsprṣat.

sa siṃha|nādaṃ vinanāda Kauravo

nipātya bhūmau yudhi Bhīmam ojasā

bibheda c' āiv' āśani|tulya|tejasā

gadā|nipātena śarīra|rakṣaṇam.

tato 'ntarikṣe ninado mahān abhūd

div'āukasām apsarasām ca neduṣām

papāta c' ôccair a|mara|praveritaṃ

vicitra|puṣp'ôtkara|varṣam uttamam.

tataḥ parān āviśad uttamam bhayaṃ

samīkṣya bhūmau patitaṃ nar'ôttamam

a|hīyamānaṃ ca balena Kauravaṃ

niśamyā bhedaṃ su|dṛḍhasya varmaṇaḥ.

looked even more glorious as blood flowed from his head, just as an elephant secretes juices when its temple is cleft.

Taking up his hero-destroying mace, which was made of iron and boomed like a thunderbolt, the elder brother of Dhanan-jaya—that bane of his enemies—attacked his opponent and struck him with force. Hit by Bhima-sena, your son fell down, his muscles quivering, and shook like a blossoming *shala* tree that has been struck by a gust of wind in the forest. The Pándavas roared and were delighted when they saw your son fall to the ground. But, like an elephant emerging from a lake, your son regained his senses and raised himself up. Wheeling around with expertise, that 57.65 great warrior and ever-furious king then struck the Pándava as he stood before him. His limbs quivering, Bhima fell to the ground. After violently striking Bhima to the ground in battle, the Káurava roared a lion-roar. He then split open Bhima's body armor with a blow from his mace that was as powerful as a thunderbolt.

There was then a huge roar in the sky from cheering deities and nymphs and the gods rained down an exquisite shower of diverse and abundant flowers. Your enemies were overcome by intense fear when they saw that champion among men fall to the ground and witnessed how Bhima's strong armor had been breached and how the Káurava was not inferior in strength.

tato muhūrtād upalabhya cetanām  
pramṛjya vaktram rudhir'âktam âtmanah  
dhṛtiṃ samālambya vivṛtya locane  
balena samstabhya Vṛkodarah sthitaḥ.

## THE DUEL

After a while, however, Bhima recovered his senses. Wiping his blood-stained face and gathering his resolve, Vrikó-dara rolled his eyes and stood up, vigorously steadying himself.



## DUR·YÓDHANA DEFEATED

SAÑJAYA uvāca:

58.1 S AMUDĪRṆAṂ TATO dr̥ṣṭvā  
saṁgrāmaṁ Kuru|mukhyayoḥ  
ath' ābravīd Arjunaḥ tu  
Vāsudevaṁ yaśasvinam:

«anayor vīrayor yuddhe ko jyāyān bhavato mataḥ?  
kasya vā ko guṇo bhūyān? etad vada Janārdana.»

VĀSUDEVA uvāca:

«upadeśo 'nayos tulyo. Bhīmaḥ tu balavattarah  
kṛtī yatna|paras tv eṣa Dhārtarāṣṭro Vṛkodarāt.  
Bhīmasenaḥ tu dharmeṇa yudhyamāno na jeṣyati.  
anyāyena tu yudhyan vai hanyād eva Suyodhanam.  
māyayā nirjitā devair asurā iti naḥ śrutam.

58.5 Virocanaḥ tu Śakreṇa māyayā nirjitaḥ sa vai  
māyayā c' ākṣipat tejo Vṛtrasya Bala|sūdanaḥ.  
tasmān māyā|mayam Bhīma ātiṣṭhatu parākramam.  
pratijñātam ca Bhīmena dyūta|kāle Dhanañjaya  
«ūrū bhetsyāmi te saṅkhye gaday" ēti» Suyodhanam.  
so 'yam pratijñāṁ tām c' āpi pālayatv ari|karṣaṇaḥ!  
māyāvinam tu rājānam māyay" āiva nikṛntatu!  
yady eṣa balam āsthāya nyāyena prahariṣyati  
viśama|sthas tato rājā bhaviṣyati Yudhiṣṭhiraḥ.

punar eva tu vaksyāmi. Pāṇḍaveya nibodha me.  
Dharmarāj'|āparādhena bhayaṁ naḥ punar āgatam.

58.10 kṛtvā hi su|mahat karma hatvā Bhīṣma|mukhān Kurūn  
jayaḥ prāpto yaśaḥ prāgryaṁ vairam ca pratiyātitaṁ.  
tad evaṁ vijayaḥ prāptaḥ punaḥ saṁśayitaḥ kṛtaḥ.  
a|buddhir eṣa mahatī Dharmarājasya Pāṇḍava:



SÁNJAYA said:

WHEN ÁRJUNA SAW the battle raging between the two 58.1  
eminent Kurus, he said these words to glorious Vasudéva:

“Which of these heroes do you think will be victorious in battle? Who has what quality? Tell me this, Janárdana.”

VASUDÉVA said:

“Their training is equal. But Bhima is stronger whereas the son of Dhritarashtra is more skillful and persevering than Vrikódara. Bhima-sena will not win if he fights justly. He will only kill Su-yódhana if he fights by unlawful means. We are told that the gods conquered the demons through deceit. Shakra used deceit to defeat Viróchana and it was 58.5  
through deceit that the slayer of Bala removed Vritra’s power. Bhima should therefore employ a form of attack that uses deceit.

In the gambling-match, Dhananjaya, Bhima vowed that he would break Su-yódhana’s thighs with his mace in battle. That enemy-tormentor should keep his vow! Let him use deceit to cut down this king who is himself deceitful! King Yudhishtira will be in a perilous situation if Bhima relies on his strength and fights morally.

I will tell you something more. Listen to me, Pándava. Danger has once again come upon us due to the fault of the King of Righteousness. The King of Righteousness has 58.10  
performed enormous feats and destroyed the Kurus led by Bhishma. He has attained victory and the highest glory and achieved his revenge. But even though such victory has been achieved, it is now again jeopardized. The great folly of the

yad eka|vijaye yuddham paṇitaṃ ghoram īdṛśam.  
Suyodhanaḥ kṛtī vīra ek'āyana|gatas tathā.

api c' Ōśanasā gītaḥ śrūyate 'yaṃ purāṇanaḥ  
ślokaḥ tattv'ārtha|sahitas. tan me nigadataḥ śṛṇu:  
'punar āvartamānānāṃ bhagnānāṃ jīvit'āiṣiṇām  
bhetavyam ari|śeṣāṇām. ek'āyana|gatā hi te.›

58.15 sāhas'ōtpatitānāṃ ca nirāśānāṃ ca jīvite  
na śakyam agrataḥ sthātum Śakreṇ' āpi Dhanañjaya.

Suyodhanam imaṃ bhagnaṃ  
hata|sainyaṃ hradam gatam  
parājitaṃ vana|prepsum  
nirāśaṃ rājya|lambhane

ko nv eṣa saṃyuge prājñaḥ punar dvandve samāhvayet?  
api no nirjitaṃ rājyaṃ na hareta Suyodhanaḥ!  
yas trayodaśa|varṣāṇi gadayā kṛta|niśramah  
caratṃ ūrdhvaṃ ca tīryak ca Bhīmasena|jighāṃsayā,  
enaṃ cen na mahā|bāhur a|nyāyena haniṣyati  
eṣa vaḥ Kauravo rājā Dhārtarāṣṭro bhaviṣyati!›

58.20 Dhanañjayas tu śrutv' āitat Keśavasya mah'ātmanaḥ  
prekṣato Bhīmasenasya savyam ūrum atāḍayat.  
grhya saṃjñāṃ tato Bhīmo gadayā vyacarad raṇe  
maṇḍalāni vicitrāṇi yamakān' ītarāṇi ca.  
dakṣiṇaṃ maṇḍalaṃ savyaṃ gomūtrakam ath' āpi ca  
vyacarat Pāṇḍavo rājann ariṃ saṃmohayann iva.  
tath' āiva tava putro 'pi gadā|mārga|viśāradaḥ

King of Righteousness lies in this, Pándava: that he risks such a magnificent and horrific battle on a single contest. Su-yódhana is a skilled hero who follows a path of single focus.

I have heard an ancient verse sung by Úshanas that is invested with truth and benefit. Listen to my recitation of it: ‘One should fear enemies who survive war out of desire for life and who return to battle after being crushed. For such men follow a path of single focus.’ Even Shakra cannot stand before those who rise up rashly without any hope for life, Dhanan·jaya. 58.15

Su-yódhana was crushed and then fled to a lake after his army had been destroyed. In his defeat, he desired to enter the forest. He had no hope of keeping his kingdom. Who that is wise in matters of war would challenge him to a duel? Su-yódhana may even steal the kingdom that we have won! For thirteen years he has practiced with his mace. And now, in his desire to kill Bhima-sena, he careers around, jumping upwards and sideways. If mighty-armed Bhima does not kill him through unlawful means, then this Káurava son of Dhrita-rashtra will become your king!”

When Dhanan·jaya heard heroic Késhava’s words, he slapped his left thigh before Bhima-sena’s eyes. Understanding the sign, Bhima wheeled around with his mace on the battlefield, moving in various circles and making double-moves and other maneuvers. Seeming to confound his enemy, the Pándava careered around in a right circle and then a left one and then zigzagged, Your Majesty. In the same 58.20

vyacaral laghu citraṃ ca Bhīmasena|jighāṃsayā.  
ādhunvantau gade ghore candan'|āgaru|rūṣite  
vairasy' āntaṃ parīpsantau raṇe kruddhāv iv' āntakau.  
58.25 anyonyaṃ tau jighāṃsantau pravīrau puruṣa|rṣabhau  
yuyudhāte garutmantau yathā nāg'|āmiṣ'|āiṣṇau.

maṇḍalāni vicitrāṇi carator nṛpa|Bhīmayoḥ  
gadā|saṃpātā|jās tatra prajajñuḥ pāvak'|ārciṣaḥ.  
samaṃ praharatos tatra śūrayor balinor mṛdhe  
kṣubdhayor vāyunā rājan dvayor iva samudrayoḥ,  
tayoḥ praharatos tulyaṃ matta|kuñ|jarayor iva  
gadā|nirghāta|saṃhrādaḥ prahārāṇām ajāyata.

tasmiṃs tadā saṃprahāre dāruṇe saṃkule bhṛṣam  
ubhāv api pariśrāntau yudhyamānāv arin|damau  
58.30 tau muhūrtaṃ samāśvasya punar eva paran|tapa  
abhyahārayatām kruddhau pragrhya mahatī gade.

tayoḥ samabhavad yuddhaṃ ghora|rūpam a|saṃvṛtam  
gadā|nipātai rāj'|ēndra takṣator vai paras|param.  
samare pradrutau tau tu vṛṣabh'|ākṣau tarasvinau  
anyonyaṃ jaghnatur vīrau paṅka|sthau mahiṣāv iva.  
jarjarī|kṛta|sarv'|āṅgau rudhireṇ' ābhisamplutau  
dadṛśāte Himavati puṣpitāv iva kiṃśukau.

Duryodhanas tu Pārthena vivare saṃpradarśite  
īṣad unmiṣamāṇas tu sahasā prasasāra ha.  
58.35 tam abhyāśa|gataṃ prājño raṇe prekṣya Vṛkodaraḥ  
avākṣipad gadāṃ tasmin vegena mahatā balī.

way, your son, who was skilled in mace maneuvers, also careered around with agility and variety, eager to kill Bhima-sena. Shaking their terrifying maces, which were smeared with aloe and sandalwood, the men looked like two battle-enraged Deaths as they sought to conclude their feud. In 58.25 their desire to kill each other, the heroic bull-like men fought like two *gárudas* that covet the flesh of a snake.

As King Dur-yódhana and Bhima careered around in various circles, sparks of fire could be seen flying from the collision of their maces. The mighty heroes struck each other with equal force in battle and resembled a pair of oceans whipped up by the wind. The two warriors resembled frenzied elephants as they attacked each other in equal measure and the blows of their maces boomed like a thunderstorm.

During this horrific and extremely turbulent battle, both enemy-tamers became exhausted from fighting. But after 58.30 resting a while, they once again took up their huge maces and furiously assailed each other, enemy-scorcher.

Lacerating each other with blows from their maces, the two men fought an unrestrained battle that was horrific to see, king of kings. Like bulls wading in mud, the violent bull-eyed heroes charged forward in battle and struck one another. Drenched in blood, their limbs all mangled, they looked like two blossoming *kínshuka* trees on the Hímavat mountain.

The Partha then exposed an opening, whereupon Dur-yódhana violently rushed forward, smiling slightly. But 58.35 when wise Vrikódara saw Dur-yódhana approaching him on the battlefield, the mighty hero hurled his mace at him with great force. Your son, however, shifted his position on

ākṣīpantaṃ tu taṃ dṛṣṭvā putras tava viśāṃ pate  
avāsarpat tataḥ sthānāt. sā moghā nyapatad bhuvi.  
mokṣayitvā prahāraṃ taṃ sutas tava su|saṃbhramāt  
Bhīmasenaṃ ca gadayā prāharat Kuru|sattama.  
tasya visyandamānena rudhireṇ' â|mit'â|ujasaḥ  
prahāra|guru|pātāc ca mūrch" ēva samajāyata.  
Duryodhano na taṃ veda pīḍitaṃ Pāṇḍavaṃ raṇe  
dhārayām āsa Bhīmo 'pi śarīram atipīḍitam.

58.40 amanyata sthitaṃ hy enaṃ prahariṣyantam āhave  
ato na prāharat tasmai punar eva tav' ātma|jaḥ.

tato muhūrtam āśvasya Duryodhanam upasthitam  
vegeṇ' ābhyapatad rājan Bhīmasenaḥ pratāpavān.  
tam āpatantaṃ saṃprekṣya saṃrabdham a|mit'â|ujasam  
mogham asya prahāraṃ taṃ cikīrṣur Bharata'r|ṣabha,  
avasthāne matiṃ kṛtvā putras tava mahā|manāḥ  
iyeṣ' ōtpatituṃ rājaṃś chalayiṣyan Vṛkodaram.  
abuddhyad Bhīmasenas tu rājñas tasya cikīrṣitam  
ath' āsya samabhidrutya samutkruṣya ca siṃhavat,

58.45 śṛtyā vañcayato rājan punar ev' ōtpatiṣyataḥ  
ūrubhyāṃ prāhiṇod rājan gadāṃ vegena Pāṇḍavaḥ.  
sā vajra|niṣpeṣa|samā prahitā bhīma|karmaṇā  
ūrū Duryodhanasy' ātha babhañja priya|darśanau.  
sa papāta nara|vyāghro vasudhām anunādayan  
bhagn'ōrur Bhīmasenena putras tava mahī|pate.

seeing Bhima's throw and the mace fell to the ground, foiled. After avoiding this blow, your son zealously attacked Bhima-sena with his mace, best of Kurus. Although he possessed infinite power, Bhima seemed stunned by the violence of the blow and by the blood that poured from his body. But Dur-yódhana did not realize that the Pándava had been subdued in battle, even though Bhima was trying to stabilize his body. Your son thought that Bhima was stable and about 58.40 to attack in battle and therefore did not assail him again.

After recuperating a while, mighty Bhima-sena rushed with speed against Dur-yódhana, who was standing nearby, Your Majesty. Seeing that hero of limitless power furiously charging toward him, Dur-yódhana sought to foil his attack, bull of the Bharatas. Deciding on the *avasthána* move, your proud son aimed to jump into the air in order to trick Vrikódara.\* But Bhima-sena guessed the king's intention. Charging at him and roaring like a lion, the Pándava 58.45 violently hurled his mace at Dur-yódhana's thighs as his opponent leaped in the air once more in order to deceive his enemy, Your Majesty. With the crash of a thunderbolt, the mace hurled by that warrior of terrifying deeds broke Dur-yódhana's handsome thighs. His thighs smashed, your son, that tiger among men, fell to the ground, making the earth resound, Your Majesty.

vavur vātāḥ sa|nirghātāḥ pāmśu|varṣaṃ papāta ca  
cacāla pṛthivī c’ āpi sa|vr̥kṣa|kṣupa|parvatā.  
tasmin nipatite vīre patyau sarva|mahī|kṣitām  
mahā|svanā punar dīptā sa|nirghātā bhayaṇ|karī  
papāta c’ ōlkā mahatī patite pṛthivī|patau.

58.50 tathā śoṇita|varṣaṃ ca pāmśu|varṣaṃ ca Bhārata  
vavarṣa Maghavāṃs tatra tava putre nipātite.  
yakṣāṇāṃ rākṣasāṇāṃ ca piśācāṇāṃ tath” āiva ca  
antarikṣe mahā|nādaḥ śrūyate Bharata’|r̥ṣabha.  
tena śabdena ghoreṇa mṛgāṇāṃ atha pakṣiṇāṃ  
jajñe ghoratarāḥ śabdo bahūnāṃ sarvato|diśam.  
ye tatra vājinaḥ śeṣā gajās ca manujaiḥ saha  
mumucus te mahā|nādaṃ tava putre nipātite.

bherī|śaṅkha|mṛdaṅgānāṃ abhavac ca svano mahān  
antar|bhūmi|gataś c’ āiva tava putre nipātite.

58.55 bahu|pādair bahu|bhujaiḥ kabandhair ghora|darśanaiḥ  
nṛtyadbhir bhaya|dair vyāptā diśas tatr’ ābhavan nṛpa.  
dhvajavanto ’stravantaś ca śastravantas tath” āiva ca  
prākampanta tato rājāṃs tava putre nipātite.  
hradāḥ kūpās ca rudhiram udvemur nṛpa|sattama  
nadyaś ca su|mahā|vegāḥ pratisroto|vah” ābhavan.  
pul|līṅgā iva nāryas tu strī|līṅgāḥ puruṣ” ābhavan\*  
Duryodhane tadā rājan patite tanaye tava.



Stormy winds then blew and a shower of dust fell from the sky. The earth quaked, along with its trees, shrubs, and mountains. A huge and terrifying meteor also descended from the sky when that heroic monarch and lord of all kings collapsed and fell to the ground. Making a vast noise, the meteor blazed with fire and was accompanied by whirlwinds. At the fall of your son in battle, Mághavat rained 58.50 down a shower of blood and a shower of dust, descendant of Bharata. *Yakshas*, *rákshasas*, and *pisháchas* roared loudly in the sky, bull of the Bharatas. At that terrible noise, hordes of wild beasts and birds began to make an even more horrific sound in every direction. The surviving horses, elephants, and men also let out a huge roar at your son's fall.

At the fall of your son, there was a huge noise of kettledrums, conches, and tabors that penetrated the earth's in- 58.55 nards. The directions became pervaded by horrendous looking torsoes. With their many feet and many arms, they danced and aroused fear, Your Majesty. Men bearing standards, arrows, or weapons trembled when your son was felled, Your Majesty. Lakes and wells vomited blood, best of kings, and rivers began to flow upstream with strong currents. Women took on the characteristics of men and men took on the characteristics of women when your son Dur-yódhana fell, O king.

dṛṣṭvā tān adbhut'ōtpātān Pañcālāḥ Pāṇḍavaiḥ saha  
āvigna|manasaḥ sarve babhūvur Bharata'rṣabha.

58.60 yayur devā yathā|kāmaṃ gandharv'āpsarasas tathā  
kathayanto 'dbhutaṃ yuddhaṃ sutayos tava Bhārata.  
tath" āiva siddhā rāj'ēndra tathā vātika|cāraṇāḥ  
nara|siṃhau praśaṃsantau viprajagmur yath"āgatam.

All the Panchálas and Pándavas became bewildered when they saw these incredible portents, bull of the Bharatas. The gods, *gandhárvas*, and nymphs then departed at will, discussing the wondrous battle between your sons, descendant of Bharata. In the same way, the *siddhas* and wind-traveling *chárana*s left the same way they had come, praising the two lion-like men. 58.60



59–61

INSULTS AND REBUKES

59.1 T AM PĀTITAṀ tato dr̥ṣṭvā mahā|śālam iv' ôdgatam  
 prahr̥ṣṭa|manasaḥ sarve dadṛśus tatra Pāṇḍavāḥ.  
 unmattam iva mātāṅgaṃ siṃhena vinipātitam  
 dadṛśur hr̥ṣṭa|romāṇaḥ sarve te c' âpi Somakāḥ.  
 tato Duryodhanaṃ hatvā Bhīmasenaḥ pratāpavān  
 pātitaṃ Kaurav'êndraṃ tam upagam'y' êdam abravīt:

«gaur gaur iti» purā manda Draupadīm eka|vāsasam  
 yat sabhāyāṃ hasann asmāṃs tadā vadasi dur|mate  
 tasy' âvahāsasya phalam adya tvaṃ samavāpnuhi!»

59.5 evam uktvā sa vāmena padā maulim upāspṛṣat  
 śiraś ca rāja|siṃhasya pādena samaloḍayat.  
 tath" âiva krodha|saṃrakto Bhīmaḥ para|bal'ârdanaḥ  
 punar ev' âbravīd vākyam yat tac chṛṇu nar'âdhipa:

«ye 'smān puro 'panṛtyanta mūḍhā «gaur iti» «gaur iti»  
 tātṇ vyaṃ pratinṛtyāmaḥ punar «gaur iti» «gaur iti.»  
 n' âsmākam nikṛtir vahnir n' âkṣa|dyūtaṃ na vañcanā.  
 sva|bāhu|balaṃ âśritya prabādhāmo vyaṃ ripūn!»

so 'vāpya vairasya parasya pāraṃ

Vṛkodaraḥ prāha śanaīḥ prahasya  
 Yudhiṣṭhiraṃ Keśava|Śṛñjayāṃś ca  
 Dhanañjayaṃ Mādravatī|sutau ca:

SÁNJAYA said:

THE PÁNDAVAS were all delighted when they saw Dur- 59.1  
yódhana collapse like a tall uprooted *shala* tree and  
all the Sómakas felt their hair bristle when they saw Dur-  
yódhana struck down like a crazed elephant toppled by  
a lion. After he had struck down Dur-yódhana, mighty  
Bhima-sena approached the fallen king of the Káuravas and  
said:

“Previously, you dim-witted fool, you laughed at Dráu-  
padi in the assembly hall when she was clothed only in a  
single garment and you said to me: ‘Ox! Ox!’\* Attain on  
this day the fruit of your scorn!”

Saying this, he placed his left foot on Dur-yódhana’s head 59.5  
and rubbed the head of the lion-like king with his sole.  
Red with anger, Bhima—that destroyer of enemy armies—  
then addressed Dur-yódhana once more. Hear the words he  
spoke, lord of men.

“Repeatedly shouting ‘Ox! Ox!’ we will dance around the  
fools who danced around us in the past and cried out: ‘Ox!  
Ox!’ We have used no dishonesty, fire, dice-game, or deceit.  
We have suppressed our enemies by relying on the strength  
of our arms!”

Vrikódara—who had reached the further shore of his  
greatest enmity—then spoke slowly and with a laugh to  
Yudhi-shthira, Késhava, the Srínjayas, Dhanan-jaya and the  
two sons of Mádravati, saying:

59.10 «rajasvalāṃ Draupadīm ānayan ye  
ye c' āpy akurvanta sadasy aṣvastrām  
tān paśyadhvaṃ Pāṇḍavair Dhārtarāṣṭrān  
raṇe hatāṃs tapasā Yājñasenyāḥ!  
ye naḥ purā ṣaṇḍhaṭilān avocan  
krūrā rājño Dhrtarāṣṭrasya putrāḥ  
te no hatāḥ saḡaṇāḥ s'ānubandhāḥ.  
kāmaṃ svargaṃ naraḡaṃ vā patāmaḥ!»  
punaś ca rājñaḥ patitasya bhūmau  
sa tām gadāṃ skandhaḡgatāṃ praḡrhya  
vāmena pādena śiraḥ pramṛdya  
Duryodhanaṃ naikṛtikaṃ nyavocat.  
hr̥ṣṭena rājan Kuruḡsattamasya  
kṣudr'ātmanā Bhīmasenenena pādman  
dr̥ṣṭvā kṛtaṃ mūrdhani n' ābhyanandan  
dharm'ātmānaḥ Somakānāṃ prabarhāḥ.  
tava putraṃ tathā hatvā  
katthamānaṃ Vṛkodaram  
nṛtyamānaṃ ca bahuśo  
Dharmarājo 'bravīd idam:

59.15 «gato 'si vairasy' ānṛṇyaṃ. pratijñā pūritā tvayā—  
śubhen' āth' āśubhen' āiva karmaṇā. viram' ādhunā.  
mā śiro 'sya padā mardīr. mā dharmas te 'tigo bhavet.  
rājā jñātir hataś c' āyaṃ. n' āitan nyāyyaṃ tav' ānḡgha!  
ekādaśaḡcamūḡnāthaṃ Kurūṇāṃ adhipaṃ tathā  
mā sprākṣīr Bhīma pādena rājānaṃ jñātim eva ca.  
hataḡbandhur hat'āmātyo bhraṣṭaḡsainyo hato mṛdhe.  
sarv'ākāreṇa śocyō 'yaṃ. n' āvahāsyō 'yam īśvaraḥ.  
vidhvasto 'yaṃ hat'āmātyo hataḡbhrātā hataḡprajāḥ  
utsannaḡpiṇḡḍo bhrātā ca. n' āitan nyāyyaṃ kṛtaṃ tvayā.



“The sons of Dhrita-rashtra once led Dráupadi into the assembly hall and disrobed her while she was menstruating. Look now at how these men have been slaughtered by the Pándavas in battle through the ascetic power of Yajna-sena’s daughter!\* They once called us barren sesame seeds\*—but we have now killed the vicious sons of King Dhrita-rashtra along with their troops and relatives! We can now go to heaven or hell as we like!” 59.10

Picking up the mace that rested on his shoulder, he once again rubbed the head of the fallen king with his left foot and abused vile Dur-yódhana. But the righteous champions of the Sómakas were not pleased when they saw mean-spirited Bhima-sena gleefully place his foot on the head of that supreme Kuru. The King of Righteousness then addressed Vrikódara as he bragged and danced wildly after slaying your son:

“You have paid off the debt of your enmity. You have fulfilled your vow—whether by good or bad deed. Stop now. Do not rub his head with your foot. Do not transgress morality. The king is a relative and has been struck down. You are not acting lawfully, faultless Bhima! Do not touch this lord of eleven armies and ruler of Kurus with your foot, Bhima. He is a king and a relative. His kinsmen and counsellors have been slaughtered. His army has been crushed and he has been slain in battle. He is pitiable in every way. This lord should not be insulted. He has been ruined. He has lost his counsellors, brothers, and people. He has no ancestor-offerings and he is our brother. Your conduct is improper. People previously used to call you ‘Righteous 59.15

«dhārmiko Bhīmaseno 'sāv ity' āhus tvām purā janāḥ.  
sa kasmād Bhīmasena tvaṃ rājānam adhiṣṭhasi?»

59.20 ity uktvā Bhīmasenaṃ tu s'āśru|kaṇṭho Yudhiṣṭhiraḥ  
upasṭy' ābravīd dīno Duryodhanam arin|damam:

«tāta manyur na te kāryo. n' ātmā śocyas tvayā tathā.  
nūnaṃ pūrva|kṛtaṃ karma su|ghoram anubhūyate.  
Dhātr' ōpaḍiṣṭaṃ viśamaṃ nūnaṃ phalam a|saṃskṛtaṃ  
yad vayaṃ tvām jighāṃsāmas tvaṃ c' āsmān Kuru|sattama.  
ātmano hy aparādhena mahad vyasanam īdṛśam  
prāptavān asi yal lobhān madād bālyāc ca Bhārata.  
ghātayitvā vayasyāṃś ca bhrātṛṇ atha pitṛṃś tathā  
putrān pautrāṃś tathā c' ānyāṃś tato 'si nidhanaṃ gataḥ.

59.25 tav' aparādhād asmābhir bhrātaras te nipātitaḥ  
nihatā jñātayaś c' āpi. diṣṭaṃ manye dur|atyayam.  
ātma na śocanīyas te. ślāghyo mṛtyus tav' ān|agha!  
vayam ev' ādhunā śocyāḥ sarv'|āvasthāsu Kaurava.  
krpaṇaṃ vartayiṣyāmas tair hīnā bandhubhiḥ priyaiḥ  
bhrātṛṇāṃ c' āiva putrāṇāṃ tathā vai śoka|vihvalāḥ.  
kathaṃ drakṣyāmi vidhavā vadhūḥ śoka|pariplutāḥ?  
tvam ekaḥ su|sthito rājan. svarge te nilayo dhruvaḥ.  
vayaṃ naraka|saṃjñāṃ vai duḥkhaṃ prāpyāma dāruṇam.  
snuṣāś ca prasnuṣāś c' āiva Dhṛtarāṣṭrasya vihvalāḥ  
garhayiṣyanti no nūnaṃ vidhavāḥ śoka|karśitāḥ.»

Bhima-sena.’ So why, Bhima-sena, do you now humiliate the king?”

Saying these words to Bhima-sena, Yudhi-shthira, who 59.20 was distressed and choked with tears, approached enemy-taming Dur-yódhana and said:

“Do not be angry, my friend. And do not feel sorry for yourself. You are surely experiencing the fruit of terrible deeds committed in the past. The fact that we desire to kill you and you desire to kill us shows that Dhatri has surely determined this cruel and harsh outcome, best of Kurus. It is because of your own wrongdoing—your greed, madness and stupidity—that you suffer this terrible misfortune, descendant of Bharata. You have arrived at your own destruction after causing the deaths of your friends, brothers, fathers, sons, grandchildren and others.

It is because of your transgressions that we have slaugh- 59.25 tered your brothers and killed your relatives. Fate is, I believe, unsurpassable. You are not to be pitied. Your death is to be praised, faultless Dur-yódhana! We are the ones who now ought to be pitied in every way, Káurava. We will live a wretched life, bereft of our dear kinsmen and distraught with grief for our brothers and sons. How can I look at the widows who are overwhelmed with grief? You alone are in a good situation, O king. For your place in heaven is secure. But we will endure that terrible suffering called hell. Distraught and emaciated with grief, Dhrita-rashtra’s widowed daughters-in-law and granddaughters-in-law will surely censure us.”

SAÑJAYA uvāca:

59.30 evam uktvā su|duḥkh'ārto niśaśvāsa sa pārthivaḥ  
vilalāpa ciraṃ c' āpi Dharma|putro Yudhiṣṭhiraḥ.

DHṚTARĀṢṬRA uvāca:

60.1 A|DHARMEṆA HATAM dṛṣṭvā rājānaṃ Mādhav'ōttamaḥ  
kim abravīt tadā sūta Baladevo mahā|balaḥ?  
gadā|yuddha|viśeṣa|jño gadā|yuddha|viśāradaḥ  
kṛtavān Rauhiṇeyo yat tan mam' ācakṣva Sañjaya.

SAÑJAYA uvāca:

śirasy abhihatam dṛṣṭvā Bhīmasenena te sutam  
Rāmaḥ praharatām śreṣṭhaś cukrodha balavad balī.  
tato madhye nar'ēndrāṇām  
ūrdhva|bāhur hal'āyudhaḥ  
kurvann ārta|svaram ghoram:

«dhig dhig Bhīm' ēty» uvāca ha.

60.5 «aho dhig yad adho nābheḥ prahr̥tam dharma|vigrahe  
n' āitad dṛṣṭam gadā|yuddhe kṛtavān yad Vṛkodaraḥ.  
'adho nābhyā na hantavyam iti' śāstrasya niścayaḥ.  
ayaṃ tv a|śāstra|vin mūdhaḥ sva|cchandāt sampravartate!»

tasya tat tad bruvāṇasya roṣaḥ samabhavan mahān.  
tato rājānam ālokya roṣa|samrakta|locanaḥ  
Baladevo mahā|rāja tato vacanam abravīt:

«na c' āiṣa patitaḥ Kṛṣṇa! kevalam mat|samo 'samaḥ.  
āśritya tu daurbalyād āśrayaḥ paribhartsyate.»

SÁNJAYA said:

Saying these words and afflicted with great sorrow, King Yudhi-shthira, the son of Righteousness, sighed and lamented a long while. 59.30

DHRITA-RASHTRA said:

WHAT DID MIGHTY Bala-deva, that champion of the Mádhavas, say when he saw the king unjustly slain, chariot- 60.1  
teer? Bala knows the specifics of mace fighting and is skilled in mace combat. So tell me what the son of Róhini did, Sánjaya.

SÁNJAYA said:

When mighty Rama saw Bhima-sena strike your son on the head, that best of warriors became filled with immense anger. Raising his arms in the middle of those kings, plow-  
weaponed Rama made a terrible noise of distress, shouting:

“Shame on you, Bhima! Shame on you! It is shameful to 60.5  
strike an opponent below the navel in honorable combat. I have never seen an action like Vrikódara’s before in a mace contest. The Teachings state that one should never strike below the navel. This fool does not know the Teachings and acts according to his own will!”

Great anger arose in Rama as he spoke these words. Bala-deva looked at the king and then said these words, Your Majesty, his eyes red with fury:

“This man has not fallen, Krishna! He has no rival and is only equal to me. The one whom you foolishly relied on will be chastized.”\*

tato lāṅgalam udyamya Bhīmam abhyadravad balī.  
tasy' ōrdhva|bāhoḥ sadṛśaṃ rūpam āsīn mah"ātmanah  
bahudhā tu vicitrasya śvetasy' ēva mahā|gireḥ.

60.10 tam utpatantaṃ jagrāha Keśavo vinay'ānvitaḥ  
bāhubhyāṃ pīna|vṛttābhyāṃ prayatnād balavad balī.  
sit'ā|sitau Yadu|varau śuśubhāte 'dhikaṃ tadā  
nabho|gatau yathā rājaṃś candra|sūryau dina|kṣaye.  
uvāca c' āinaṃ saṃrabdhaṃ śamayann iva Keśavaḥ:

«ātma|vṛddhir mitra|vṛddhir mitra|mitr'ōdayas tathā  
viparītaṃ dviṣatsv etat ṣaḍ|vidhā vṛddhir ātmanah.  
ātmany api ca mitre ca viparītaṃ yadā bhavet  
tadā vidyān mano|glānim āśu śānti|karo bhavet.  
asmākaṃ saha|jaṃ mitraṃ Pāṇḍavāḥ śuddha|pauruṣāḥ  
svakāḥ pitṛ|śvasuḥ putrās te parair nikṛtā bhṛśam.

60.15 pratijñā|pālaṇaṃ dharmah kṣatriyasy' ēha: «vedmy aham:  
Suyodhanasya gadayā bhaṅkt" āsmy ūrū mah"āhave»  
iti pūrvam pratijñātaṃ Bhīmena hi sabhā|tale.  
Maitreyeṇ' ābhiśaptaś ca pūrvam eva maha"rṣiṇā  
«ūrū te bhetsyate Bhīmo gaday" ēti» paran|tapa.  
ato doṣaṃ na paśyāmi. mā kruddhyasva Pralamba|han.  
yaunaḥ svaiḥ sukha|hārdaiś ca saṃbandhaḥ saha Pāṇḍavaiḥ.  
teṣāṃ vṛddhyā hi vṛddhir no. mā krudhaḥ puruṣa'rṣabha!»

Wielding his plow, mighty Rama then charged against Bhima. Raising his arms high, the hero looked like a huge white mountain mottled with various colors. With a mighty effort, however, powerful and self-composed Késhava used his thick, rounded arms to seize hold of Rama as he charged forward. With their fair and dark colors, the two excellent Yadus looked extremely glorious and resembled the moon and sun in the sky at the day's close, Your Majesty. Késhava then addressed furious Bala-deva in order to calm him: 60.10

"There are six kinds of prosperity: the prosperity of one-self; the prosperity of one's friends; the progress of one's friends' friends; and the opposite for one's enemies. When misfortune falls on oneself or one's friends, one should understand this decline and quickly act to solve it. The Pándavas are pure in their bravery and are our friends by blood. They are the sons of our father's sister and have been severely wronged by their enemies.\*

It is the duty of a warrior to keep his vows in this world. Bhima previously made the following vow in the assembly-hall: 'This I know: I will break Su-yódhana's thighs with my mace in a great battle!' The great seer Maitréya also once cursed Dur-yódhana, O enemy-scorcher, saying: 'Bhima will break your thighs with a mace.\*' I therefore see no fault in this act. Do not be angry, slayer of Pralám̐ba. We have a blood connection with the Pándavas and they are our friends. Our prosperity derives from their prosperity. Do not be angry, bull among men!" 60.15

Vāsudeva|vacah śrutvā sīra|bhṛt prāha dharmā|vit:

«dharmāḥ su|caritaḥ sadbhiḥ sa ca dvābhyāṃ niyacchati:  
arthaś c' ātyartha|lubdhasya kāmāś c' ātiprasaṅginaḥ.

dharm'|ārthau dharmā|kāmau ca

kām'|ārthau c' āpy a|pīḍayan

dharm'|ārtha|kāmān yo 'bhyeti

so 'tyantaṃ sukham aśnute.

60.20 tad idaṃ vyākulaṃ sarvaṃ kṛtaṃ dharmasya pīḍanāt  
Bhīmasenenā Govinda. kāmāṃ tvaṃ tu yath' āttha mām.»

KṚṢṢA uvāca:

a|roṣaṇo hi dharm'|ātmā satataṃ dharmā|vatsalaḥ  
bhavān prakhyāyate loka. tasmāt saṃśāmya mā krudhaḥ.  
prāptaṃ Kali|yugaṃ viddhi pratijñāṃ Pāṇḍavasya ca  
ānṛṇyaṃ yātu vairasya pratijñāyāś ca Pāṇḍavaḥ.

SAÑJAYA uvāca:

dharmā|cchalam api śrutvā Keśavāt sa viśāṃ pate  
n' āiva prīta|manā Rāmo vacanaṃ prāha saṃsadi:

«hatv' ā|dharmeṇa rājānaṃ

dharm'|ātmānaṃ Suyodhanam

jihma|yodh' īti loka 'smin

khyātiṃ yāsyati Pāṇḍavaḥ.

60.25 Duryodhano 'pi dharm'|ātmā gatiṃ yāsyati śāśvatīm  
ṛjū|yodhī hato rājā Dhārtarāṣṭro nar'|ādhipaḥ.  
yuddha|dikṣāṃ praviśy' ājau raṇa|yajñam vitatya ca



When he heard Vasudéva's words, plow-bearing Rama, who is knowledgeable in righteousness, said:

"Righteousness is properly practiced by the good. But it is limited by two factors: when people are excessively greedy for profit, it is limited by profit, and when people have excessive attachments, it is limited by desire. That man attains great happiness who does not suppress righteousness and profit, or righteousness and desire, or desire and profit, but practices righteousness, profit and desire together. This entire turmoil has arisen because Bhima-sena suppressed righteousness, Go-vinda. You can tell me what you like." 60.20

KRISHNA said:

You have been hailed in the world as one devoid of anger and as one who is righteous and always devoted to morality. Be calm, therefore, and cease your anger. Be aware that the Kali era is at hand.\* And be aware too of the Pándava's vow. Let the Pándava pay off the debts of his enmity and his vow.

SÁNJAYA said:

Displeased at hearing Késhava speak this fraudulent morality, Rama said these words in the assembly, lord of the people:

"The Pándava will be known in the world as a crooked fighter because he has slain righteous King Su-yódhana through unjust means. But righteous Dur-yódhana—the royal son of Dhrita-rashtra and lord of men—will attain the eternal realm because he was killed as a fair fighter. On being initiated into the sacrifice of war, Dur-yódhana prepared the sacrificial arena of the battlefield and offered 60.25

hutv” ātmānam a|mitr’|āgnau prāpa c’ āvabhṛthaṃ yaśaḥ!»

ity uktvā ratham āsthāya Rauhiṇeyaḥ pratāpavān  
śvet’|ābhra|śikhar’|ākāraḥ prayayau Dvārakāṃ prati.  
Pāñcālās ca sa|Vārṣṇeyaḥ Pāṇḍavās ca viśāṃ pate  
Rāme Dvāravatīṃ yāte n’ ātipramanaso ’bhavan.  
tato Yudhiṣṭhiraṃ dīnaṃ cintā|param adho|mukham  
śok’|ōpahata|saṃkalpaṃ Vāsudevo ’bravīd idam:

VĀSUDEVA uvāca:

60.30 Dharmarāja kim|artham tvam a|dharmam anumanyase  
hata|bandhor yad etasya patitasya vicetasah  
Duryodhanasya Bhīmena mṛdyamānaṃ śiraḥ padā?  
upaprekṣasi kasmāt tvaṃ dharmaj|ñāḥ san nar’|ādhipa?

YUDHIṢṬHIRA uvāca:

na mam’ āitat priyaṃ Kṛṣṇa yad rājānaṃ Vṛkodaraḥ  
padā mūrdhny aspr̥ṣat krodhān. na ca hr̥ṣye kula|kṣaye.  
nikṛtyā nikṛtā nityaṃ Dhṛtarāṣṭra|sutair vayam.  
bahūni paruṣāṇy uktvā vanaṃ prasthāpitāḥ sma ha.  
Bhīmasenasya tad duḥkham atīva hṛdi vartate  
iti saṃcintya Vārṣṇeya may” āitat samupekṣitam.

60.35 tasmādd hatv” ā|kṛta|prajñam lubdham kāmā|vaś’|ānugam  
labhatām Pāṇḍavaḥ kāmam dharme ’|dharme ca vā kṛte!

himself up as an oblation into the fire of his enemy. For his sacrificial purification he has now attained glory!”

Saying these words, the mighty son of Róhini—who resembled the crest of a white cloud—climbed his chariot and left for Dváraka. The Panchálas, Vrishnis, and Pándavas became despondent when Rama departed for Dváravati, lord of the people. Vasudéva then said these words to Yudhishtira, who was wretched and anxious and whose face was hanging low, his convictions stricken with grief.

VASUDÉVA said:

King of Righteousness, why do you allow Bhima to commit the immoral act of rubbing Dur-yódhana’s head with his foot, especially when Dur-yódhana has lost his kinsmen and is fallen, bereft of his wits? Why do you overlook this, Your Majesty, if you know what is right? 60.30

YUDHI-SHTHIRA said:

I am not pleased, Krishna, that in his rage Vrikódara has touched the king’s head with his foot. Nor do I feel joy at the destruction of my clan. We were constantly wronged by the wickedness of Dhrita-rashtra’s sons. They abused us greatly and exiled us into the forest. I overlooked Bhima-sena’s conduct when I considered the extreme suffering that he feels in his heart, Varshnéya. Since he has slain foolish and greedy Dur-yódhana, who is ruled by desire, let the Pándava do as he likes, whether right or wrong be done! 60.35

SAÑJAYA uvāca:

ity ukte Dharmarājena Vāsudevo 'bravīd idam:  
«kāmam astv etad iti» vai kṛcchrād Yadu|kul'|ôdvahaḥ.  
ity ukto Vāsudevena Bhīma|priya|hit'|âiṣiṇā  
anvamodata tat sarvaṃ yad Bhīmena kṛtaṃ yudhi.

Bhīmaseno 'pi hatv" ājau tava putram a|marṣaṇaḥ  
abhivādy' āgrataḥ sthitvā samprahrṣtaḥ kṛt'|âñjaliḥ,  
provāca su|mahā|tejā Dharmarājaṃ Yudhiṣṭhiram  
harṣād utphulla|nayano jita|kāśi viśāṃ pate

60.40 «tav' ādya pṛthivī sarvā kṣemā nihata|kaṇṭakā.  
tāṃ praśādhi mahā|rāja sva|dharmam anupālāya.  
yas tu kart" āsya vairasya nikṛtyā nikṛti|priyaḥ  
so 'yaṃ vinihataḥ śete pṛthivyāṃ pṛthivi|pate.  
Duḥśāsana|prabhṛtayaḥ sarve te c' ôgra|vādināḥ  
Rādheyaḥ Śakuniś c' âiva hatās ca tava śatravaḥ.  
s" ēyaṃ ratna|samākīrṇā mahī sa|vana|parvatā  
upāvṛttā mahā|rāja tvām adya nihata|dviṣam.»

YUDHIṢṬHIRA uvāca:

gato vairasya nidhanaṃ hato rājā Suyodhanaḥ!  
Kṛṣṇasya matam āsthāya vijit" ēyaṃ vasu|dharā!  
60.45 diṣṭyā gatas tvam ānṛṇyaṃ mātuh kopasya c' ôbhayoh!  
diṣṭyā jayasi dur|dharṣa! diṣṭyā śatrur nipātitaḥ!

SÁNJAYA said:

In response to the words of the King of Righteousness, Vasudéva, that upholder of Yadu's clan, reluctantly replied: "Let it be as you wish." Addressed this way by Vasudéva, who desired to benefit and favor Bhima, Yudhi-shthira approved of everything that Bhima had done in battle.

After slaying your son in battle, intolerant Bhima-sena stood in front of Yudhi-shthira and joyfully paid his respects, his hands cupped together. His eyes wide open with joy, that powerful conqueror then addressed Yudhi-shthira, the King of Righteousness, with these words, lord of the people:

"The entire earth is today yours. She is safe and her thorns have been removed. Rule over her, great king, and preserve your duty. The man who caused this feud through his wickedness and fondness for base behavior now lies on the earth, struck down, Your Majesty. Duhshásana and all your other harsh-tongued enemies are dead, as are Radha's son and Shákuni. Your enemies have been slaughtered and the earth—with its forests, mountains, and abundance of gems—has returned to you this day, great king." 60.40

YUDHI-SHTHIRA said:

King Su-yódhana has ceased his hostility and has been slain! We have conquered the earth by following Krishna's advice! How marvellous that you have paid off your debt, to both your mother and your anger! How marvellous that you have been victorious, unassailable Bhima! How marvellous that our enemy has been felled! 60.45

DHĪRTARĀṢṬRA uvāca:

61.1 HATAṂ DURYODHANAM dr̥ṣṭvā Bhīmasenena saṁyuge  
Pāṇḍavāḥ Sṛñjayās c' āiva kim akurvata Sañjaya?

SAÑJAYA uvāca:

hataṁ Duryodhanam dr̥ṣṭvā Bhīmasenena saṁyuge  
siṁhen' ēva mahā|rāja mattam vana|gajam yathā  
prahṛṣṭa|manasas tatra Kṛṣṇena saha Pāṇḍavāḥ  
Pañcālāḥ Sṛñjayās c' āiva nihate Kuru|nandane.  
āvidhyann uttarīyāṇi siṁha|nādāmś ca nedire.  
n' āitān harṣa|samāviṣṭān iyaṁ sehe vasun|dharā.

61.5 dhanūṁṣy anye vyākṣipanta jyās c' āpy anye tath" ākṣipan  
dadhmur anye mahā|śaṅkhān anye jaghnuś ca dundubhīn.  
cikriḍuś ca tath" āiv' ānye jahasuś ca tav' ā|hitāḥ  
abruvaṁś c' ā|sakṛd vīrā Bhīmasenam idaṁ vacaḥ:

«duṣ|karam bhavatā karma raṇe 'dya su|mahat kṛtam  
Kaurav'|ēndram raṇe hatvā gaday" ātikṛta|śramam.  
Indreṇ' ēva hi Vṛtrasya vadham parama|saṁyuge  
tvayā kṛtam amanyanta śatror vadham imaṁ janāḥ.  
carantaṁ vividhān mārḡān maṇḍalāni ca sarvaśaḥ  
Duryodhanam imaṁ sūraṁ ko 'nyo hanyād Vṛkodarāt?

61.10 vairasya ca gataḥ pāram tvam ih' ānyaiḥ su|dur|gamam.  
a|śakyam etad anyena saṁpādayitum īdṛśam.

kuñjareṇ' ēva mattena vīra saṁgrāma|mūrdhani  
Duryodhana|śīro diṣṭyā pādena mṛditaṁ tvayā!  
siṁhena mahiṣasy' ēva kṛtvā saṁgaram uttamam  
Duḥśāsanasya rudhiraṁ diṣṭyā pītaṁ tvay" ān|agha!

DHRITA-RASHTRA said:

WHEN THE PÁNDAVAS and Srínjayas saw that Bhima-sena 61.1  
had slain Dur-yódhana in battle, what did they do, Sánjaya?

SÁNJAYA said:

When they saw that Dur-yódhana had been slain by  
Bhima-sena in battle, like a crazed forest elephant van-  
quished by a lion, the Pándavas, Panchálas, Srínjayas, and  
Krishna felt joy at the slaughter of the delight of the Ku-  
rus, Your Majesty. Waving their outer garments, they roared  
lion-roars. The earth was unable to sustain them, so over-  
whelmed were they with joy. Some stretched their bows 61.5  
while others drew their bow-strings. Some blew huge  
conches while others banged on drums. In their hostility  
toward you, some of the heroes sported around, laughing,  
and repeatedly said these words to Bhima-sena:

“On this day you have performed a huge and difficult  
deed in battle. You have slain the king of the Káuravas with  
your mace in battle, even though he exerted himself greatly.  
The people compare your slaughter of this enemy to Indra’s  
slaughter of Vritra in that supreme battle. Who else apart  
from Vrikódara could have slain heroic Dur-yódhana as he 61.10  
careered everywhere in various tracks and circles? You have  
reached the further shore of your enmity, a feat that others in  
this world have found extremely difficult to attain. No-one  
else could perform such a deed.

How splendid that you have rubbed Dur-yódhana’s head  
with your foot at the front of the battle like a frenzied  
elephant, O hero! How splendid that you have waged a  
great battle and drunk the blood of Duhshásana, like a

ye viprakurvan rājānaṃ dharm'ātmānaṃ Yudhiṣṭhiram  
mūrdhni teṣāṃ kṛtaḥ pādo diṣṭyā te svena karmaṇā!  
a|mitrāṇām adhiṣṭhānād vadhād Duryodhanasya ca  
Bhīma diṣṭyā pṛthivyām te prathitaṃ su|mahad yaśaḥ!

61.15 evaṃ nūnaṃ hate Vṛtre Śakraṃ nandanti bandinaḥ  
tathā tvām nihaṭ'ā|mitraṃ vayaṃ nandāma Bhārata!  
Duryodhana|vadhe yāni romāṇi hṛṣitāni naḥ  
ady' āpi na vikṛṣyante tāni tad viddhi Bhārata!»  
ity abruvan Bhīmasenaṃ vātikās tatra saṃgataḥ.

tān hṛṣṭān puruṣa|vyāghrān Pañcālān Pāṇḍavaiḥ saha  
bruvato 'sadrśaṃ tatra provāca Madhu|sūdanaḥ:

«na nyāyyaṃ nihataṃ śatruṃ bhūyo hantum jan'ādhipāḥ  
a|sakṛd vāgbhir ugrābhir. nihato hy eṣa manda|dhīḥ.  
tad" āiv' āiṣa hataḥ pāpo yad" āiva nirapatrapaḥ  
lubdhaḥ pāpa|sahāyaś ca suhṛdām śāsan'ātigaḥ.

61.20 bahuśo Vidura|Droṇa|Kṛpa|Gāṅgeya|Sṛñjayaiḥ  
Pāṇḍubhyaḥ prārthyamāno 'pi pitryam aṃśaṃ na dattavān.  
n' āiṣa yogyo 'dya mitraṃ vā śatrur vā puruṣ'ādhamāḥ.  
kim anen' ātibhugnena vāgbhiḥ kāṣṭha|sa|dharmaṇā?

ratheṣv ārohata kṣipraṃ gacchāmo vasudh"ādhipāḥ!  
diṣṭyā hato 'yaṃ pāp'ātmā s'āmātya|jñāti|bāndhavaḥ!»



lion drinking the blood of a buffalo, faultless Bhima.\* How splendid that, through your own actions, you have placed your foot on the heads of men who wronged righteous King Yudhi-shthira! How splendid, Bhima, that your huge fame has spread across the earth as a result of standing above your enemies and slaying Dur-yódhana! Just as bards 61.15  
praise Shakra for slaughtering Vritra, so we praise you, descendant of Bharata, upon your slaughter of your enemies! Know this, descendant of Bharata: our hairs bristled when you slew Dur-yódhana and they will not stop bristling to-day!" These were the words spoken to Bhima-sena by the eulogisers gathered there.

The slayer of Madhu then addressed the Pándavas and tiger-like Panchálas as they gleefully spoke these unseemly words:

"O kings, it is not right to slay a felled enemy once more by repeatedly uttering such vicious words. This foolish man has already been struck down. This sinner was already dead when—shameless, greedy, and a companion of villains—he transgressed his friends' advice. Even though he was en- 61.20  
treated several times by Vídura, Drona, Kripa, the son of Ganga, and the Srínjayas, Dur-yódhana still did not give the Pandus their ancestral share. This lowest of men is today unfit to be either a friend or an enemy. What is the use of speaking to someone so crooked and now like a piece of wood?

Climb onto your chariots, lords of the earth, and let us leave quickly! How splendid that this villain has been slain, along with his counsellors, relatives, and kinsmen!"

iti śrutvā tv adhikṣepaṃ Kṛṣṇād Duryodhano nṛpaḥ  
a|marṣa|vaśam āpanna udatiṣṭhad viśāṃ pate.  
sphig|deśen' ōpaṇiṣṭhaḥ sa dorbhyāṃ viṣṭabhyā medinīm  
drṣṭiṃ bhrū|saṃkaṭāṃ kṛtvā Vāsudeve nyapātayat.

61.25 ardh'|ōnnata|śarīrasya rūpam āsīn nṛpasya tu  
krudhṣy' āsī|viṣasy' ēva cchinna|pucchasya Bhārata.  
prāṇ'|ānta|karaṇīm ghorāṃ vedanām apy a|cintayan  
Duryodhano Vāsudevaṃ vāgbhir ugrābhir ārdhayat:  
«Kaṃsa|dāsasya dāy'|āda na te lajj'» āsty anena vai  
a|dharmeṇa gadā|yuddhe yad ahaṃ vinipātitaḥ  
«ūrū bhindh' īti» Bhīmasya smṛtiṃ mithyā prayacchatā.  
kiṃ na vijñātam etan me yad Arjunam avocathāḥ?  
ghātayitvā mahī|pālān ṛjū|yuddhān sahasraśaḥ  
jihmair upāyair bahubhir na te lajjā na te ghrṇā.

61.30 ahany ahani śūrāṇāṃ kurvāṇaḥ kadanam mahat  
Śikhaṇḍinaṃ puras|kṛtya ghātitaḥ te\* pitā|mahaḥ.  
Aśvatthāmnaḥ sa|nāmānaṃ hatvā nāgaṃ su|dur|mate  
ācāryo nyāsitaḥ śastraṃ. kiṃ tan na viditaṃ mayā?  
sa c' ānena nṛ|śaṃsena Dhṛṣṭadyumnena vīryavān  
pātyamānas tvayā drṣṭo na c' āinaṃ tvam a|vārayaḥ.  
vadh'|ārthaṃ Pāṇḍu|putrasya yācitāṃ śaktim eva ca  
Ghaṭotkace vyāṃsayataḥ. kas tvattaḥ pāpa|kṛttamaḥ?

chinna|hastaḥ prāya|gatas tathā Bhūriśravā balī  
tvay' ābhisṛṣṭena hataḥ Śaineyena mah'ātmanā.

61.35 kurvāṇas c' ōttamaṃ karma Karṇaḥ Pārtha|jigīṣayā  
vyāṃsanen' Āśvasenasya pannag'|ēndra|sutasya vai

When King Dur-yódhana heard Krishna's rebuke, he became overwhelmed by intolerant fury and tried to stand up, lord of the people. Sitting on his buttocks and propping himself up on the ground with his arms, he contracted his eyebrows and glared at Vasudéva. In his fury, the king, with his body half-raised, resembled a poisonous snake that has had its tail lopped off, descendant of Bharata. Ignoring the terrible and fatal pain he suffered, Dur-yódhana attacked Vasudéva with fierce words: 61.25

"Son of Kansa's slave, you show no shame at the fact that I was unjustly felled in this mace battle after you deceitfully reminded Bhima to break my thighs. Did I not notice you speaking to Árvjuna? You show no shame or compassion at the fact that you used numerous crooked ploys to kill thousands of kings who themselves fought uprightly.

Even as you caused a huge massacre of heroes day after day, you then had our grandfather killed by placing Shikhándin in front of Árvjuna.\* Then, you villain, you killed an elephant that bore the same name as Ashva-tthaman and caused the teacher Drona to lay aside his weapons. Do I not know this? You watched as cruel Dhrishta-dyumna struck down that mighty hero and you did not restrain him.\* You used Ghatótkacha to foil the spear that Karna requested from Shakra in order to kill the son of Pandu.\* Who has acted more wickedly than you? 61.30

You also sent Sátyaki, the great-spirited descendant of Shini, to kill mighty Bhuri-shravas when his hand had been lopped off and when he was renouncing his life through the *praya* vow.\* You destroyed Ashva-sena, that prince of snakes, when Karna was performing supreme feats in his desire to 61.35

punaś ca patite cakre vyasan'ārtaḥ parājitaḥ  
pātitaḥ samare Karṇaś cakra|vyagro 'gra|ñīr nṛṇām!

yadi mām c' āpi Karṇaṁ ca Bhīṣma|Droṇau ca saṁyutau  
rjunā pratiyudhyethā na te syād vijayo dhruvam.  
tvayā punar an|āryeṇa jihma|mārgeṇa pārthivāḥ  
sva|dharmam anutiṣṭhanto vayaṁ c' ānye ca ghātitaḥ.»

VĀSUDEVA uvāca:

hataś tvam asi Gāndhāre sa|bhrātṛ|suta|bāndhavaḥ  
sa|gaṇaḥ sa|suhṛc c' āiva pāpa|mārgam anuṣṭhitaḥ.  
61.40 tav' āiva duṣ|kṛtair vīrau Bhīṣma|Droṇau nipātitaū.  
Karṇaś ca nihataḥ saṅkhye tava śīl'ānuvartakaḥ.  
yācyamānaṁ mayā mūḍha pitryam aṁśaṁ na ditsasi  
Pāṇḍavebhyaḥ sva|rājyaṁ ca lobhāc Chakuni|niścayāt.

viṣaṁ te Bhīmasenāya dattaṁ sarve ca Pāṇḍavāḥ  
pradīpitā jatu|grhe mātṛā saha su|dur|mate.  
sabhāyāṁ Yājñasenī ca kṛṣṭā dyūte rajasvalā.  
tad" āiva tāvad duṣṭ'ātman vadhyas tvam nirapatrapa.

an|akṣa|jñāṁ ca dharmajñāṁ Saubalen' ākṣa|vedinā  
nikṛtyā yat parājaiśīś tasmād asi hato raṇe.

61.45 Jayadrathena pāpena yat Kṛṣṇā kleśitā vane  
yāteṣu mṛgayāṁ c' āiva Tṛṇabindor ath' āśramam

conquer the Partha Áryuna. And you had Karna killed in battle when, distraught and defeated, that champion among men was preoccupied with his wheel after it had sunk into the ground!\*

You would certainly never have been victorious if you had fought me, Karna, Bhishma or Drona in an upright manner. Instead, by following an ignoble and crooked path, you have killed kings who practiced their moral duty—not only us but others too.”

VASUDÉVA said:

Son of Gandhári, it is because you practiced an evil path that you and your brothers, sons, kinsmen, followers and friends have been killed. It is because of your wrongdoings that heroic Bhishma and Drona were slaughtered. Karna too was slain because he followed your moral practices. Foolish man, it is due to your greed and Shákuni's advice that you were unwilling to give the Pándavas their ancestral share and kingdom when I asked for it. 61.40

You tried to poison Bhima-sena and you tried to burn all the Pándavas and their mother in the lac house, evil-minded man. During the gambling match, the daughter of Yajna-sena was dragged in the assembly hall while she was menstruating. That is why, shameless sinner, it is right for you to be killed in this way.

Through Súbala's son, that expert in dice, you dishonestly defeated a man who was untrained in dice and only knew righteousness. That is why you have been slain in battle. Evil Jayad-ratha wronged Krishná in the forest while the Pándavas were hunting near Trina-bindu's hermitage.\* 61.45

Abhimanyuś ca yad bāla eko bahubhir āhave  
tvad|doṣair nihataḥ pāpa tasmād asi hato raṇe.

yāny a|kāryāṇi c' āsmākaṁ kṛtān' īti prabhāṣase  
vaiguṇyena tav' ātyarthaṁ sarvaṁ hi tad anuṣṭhitam.  
Bṛhaspater Uśanaso n' ōpadeśaḥ śrutas tvayā.  
vṛddhā n' ōpāsitaś c' āiva hitaṁ vākyam na te śrutam.  
lobhen' ātibalena tvaṁ tṛṣṇayā ca vaśī|kṛtaḥ  
kṛtavān asy a|kāryāṇi. vipākas tasya bhujiyatām!

DURYODHANA uvāca:

61.50 adhītaṁ. vidhivad dattaṁ. bhūḥ praśāstā sa|sāgarā.  
mūrdhni sthitam a|mitrāṇām. ko nu sv|antataro mayā?  
yad iṣṭaṁ kṣatra|bandhūnām sva|dharmam anupaśyatām  
tad idaṁ nidhanaṁ prāptaṁ. ko nu sv|antataro mayā?  
dev'|ārḥā mānuṣā bhogaḥ prāptā a|sulabha nṛpaiḥ  
aiśvaryaṁ c' ōttamaṁ prāptaṁ. ko nu sv|antataro mayā?  
sa|suhṛt s'|ānugaś ca svargaṁ gant' āham Acyuta.  
yūyaṁ nihata|saṁkalpāḥ śocanto vartayiṣyatha.

SAÑJAYA uvāca:

61.55 asya vākyasya nidhane Kuru|rājasya dhīmataḥ  
apatat su|mahad varṣaṁ puṣpāṇām puṇya|gandhinām.  
avādayanta gandharvā vāditraṁ su|mano|haram  
jaguś c' āpsaraso rājño yaśaḥ saṁbaddham eva ca,  
siddhāś ca mumucur vācaḥ «sādhu sādhu iti» pārthiva  
vavau ca su|rabhir vāyuḥ puṇya|gandho mṛduḥ sukhaḥ  
vyarājaṁś ca diśaḥ sarvā nabho vaiḍūrya|saṁnibham.

Because of your criminal actions, you villain, Abhimányu—a mere boy—was also slaughtered, one against many. That is why you have been slain in battle.

Through your lack of virtue, you have committed in excess all the wrongdoings that you accuse us of committing. You never listened to the teachings of Brihas-pati and Úshanas. You never honored the elderly or listened to beneficial words. A slave to desire, you committed evil deeds because of excessive greed. Enjoy the fruit of your actions!

DUR-YÓDHANA said:

I have studied the Vedas and I have given due gifts. I 61.50  
have ruled over the earth with its oceans. I have stood on the heads of my enemies. Who has a better end than I? I have attained the death that is desired by warriors who practice the moral code of their class. Who has a better end than I? I have attained human pleasures that are worthy of the gods and that are difficult for kings to acquire. I have achieved the highest sovereignty. Who has a better end than I? I will go to heaven alongside my friends and followers, Áchyuta. You will live here in grief, your wills destroyed.

SÁNJAYA said:

When the wise king of the Kurus had finished speaking, an enormous shower of pure-scented flowers fell from the sky. *Gandhárvas* played instruments that captivated the 61.55  
mind and nymphs sang in unison about the king's glory. *siddhas* uttered words of approval, Your Majesty. A mild, fragrant and soothing wind began to blow with auspicious scents and the sky gleamed in every direction like lapis lazuli.

atyadbhutaṇi te dṛṣṭvā Vāsudeva|puro|gamāḥ  
 Duryodhanasya pūjāṃ tu dṛṣṭvā vrīḍāṃ upāgaman.  
 hatāṃś c' â|dharmataḥ śrutvā śok'ārtāḥ śusūcur hi te  
 Bhīṣmaṃ Droṇaṃ tathā Karṇaṃ Bhūrīśravasaṃ eva ca.  
 tāṃs tu cintā|parāṇ dṛṣṭvā Pāṇḍavān dīna|cetasāḥ  
 provāc' êḍaṃ vacaḥ Kṛṣṇo megha|dundubhi|niḥsvanaḥ:

61.60 «n' âiṣa śakyo 'tīṣīghr'āstras te ca sarve mahā|rathāḥ  
 r̥ju|yuddhena vikrāntā hantuṃ yuṣmābhir āhave.  
 n' âiṣa śakyaḥ kadā cit tu hantuṃ dharmeṇa pārthivaḥ  
 te vā Bhīṣma|mukhāḥ sarve mah"êṣv|āsā mahā|rathāḥ.  
 may" ânekair upāyais tu māyā|yogena c' â|sakṛt  
 hatās te sarva ev' ājau bhavatāṃ hitaṃ icchatā.  
 yadi n' âivaṃ|vidhaṃ jātu kuryāṃ jihmaṃ ahaṃ raṇe  
 kuto vo vijayo bhūyaḥ? kuto rājyaṃ? kuto dhanam?  
 te hi sarve mah"ātmānaś catvāro 'tīrathā bhuvi  
 na śakyā dharmato hantuṃ loka|pālair api svayam.

61.65 tath" âiv' âyaṃ gadā|pāṇir Dhārtarāṣṭro gata|klamaḥ  
 na śakyo dharmato hantuṃ Kālen' âp' îha daṇḍinā.

na ca vo hṛdi kartavyaṃ yad ayaṃ ghātito ripuḥ.  
 mithyā vadhyās tath" ôpāyair bahavaḥ śatravo 'dhikāḥ.  
 pūrvair anugato mārgo devair a|sura|ghātibhiḥ.  
 sadbhiś c' ânugataḥ panthāḥ sa sarvair anugamyate.  
 kṛta|kṛtyās ca sây'âhne nivāsaṃ rocayaṃāhe.  
 s'|āśva|nāga|rathāḥ sarve viśramāmo nar'âdhipāḥ.»



When they saw these miracles and witnessed the honor being done to Dur-yódhana, the men who were headed by Vasudéva were ashamed. When they heard how Bhishma, Drona, Karna and Bhuri-shravas had been immorally killed, they were sorrowful and stricken with grief. But on seeing the Pándavas anxious and downcast, Krishna spoke these words with a voice that boomed like a cloud or kettledrum:

“If you had fought fairly in battle, you could never have 61.60  
killed swift-weaponed Dur-yódhana or all these great and  
courageous warriors. This king could never have been killed  
through just means, nor could all the great archers and great  
warriors that were led by Bhishma. In my desire to benefit  
you, I have killed every one of these men in battle by using  
various ploys and repeated deception. How could you have  
your victory if I had not performed such crooked acts in bat-  
tle? How could you have your kingdom? How your wealth?  
Even the world-protectors themselves could not have law-  
fully killed all four of these heroic and superior warriors on  
earth.\* Nor even could staff-wielding Time have lawfully 61.65  
killed this tireless, mace-bearing son of Dhrita-rashtra.

Do not bear it in your hearts that this foe has been killed in this way. When enemies are numerous and too many, they should be killed through deception and ploys. Gods in the past followed this path when they slew demons. If the path has been followed by the good, then it can be followed by everyone. Our purposes have been achieved and it is evening time. Let us retire. Let us rest, lords of men, along with our horses, elephants, and chariots.”

Vāsudeva|vacah śrutvā tadānīm Pāṇḍavaiḥ saha  
Pañcālā bhṛṣa|saṃhr̥ṣṭā vineduḥ siṃha|saṅgha|vat.

61.70 tataḥ prādhmāpayāñ śaṅkhān Pāñcajanyaṃ ca Mādhavaḥ  
hr̥ṣṭā Duryodhanaṃ dr̥ṣṭvā nihataṃ puruṣa|r̥ṣabha.

When they heard Vasudéva's words, the Panchálas and Pándavas roared with great joy like a pride of lions. De- 61.70  
lighted at witnessing Dur-yódhana's death, they blew their conches together with the Mádhava, who also blew his Panchajánya conch, bull among men.



62–63  
KRISHNA AIDS

62.1 **T**ATAS TE PRAYAYUḤ sarve nivāsāya mahī|kṣitaḥ  
śaṅkhān pradhīmāpayanto vai hr̥ṣṭāḥ pariḡha|bāhavaḥ.  
Pāṇḍavān gacchataś c' āpi śibiraṃ no viśāṃ pate  
mah" |ēṣv|āso 'nvagāt paścād Yuyutsuḥ Sātyakis tathā.  
Dhr̥ṣṭadyumnaḥ Śikhaṇḍī ca Draupadeyās ca sarvaśaḥ  
sarve c' ānye mah" |ēṣv|āsā yayuḥ sva|śibirāṇy uta.

tatas te prāviśan Pārthā hata|tviṭkaṃ hat" |ēśvaram  
Duryodhanasya śibiraṃ raṅgavad viśṛte jane.

62.5 gat' |ōtsavaṃ puram iva hr̥ta|nāgam iva hradam.  
strī|varṣa|vara|bhūyiṣṭhaṃ vṛddh' |āmātyair adhiṣṭhitam.  
tatr' āitān paryupātiṣṭhan Duryodhana|puraḥsarāḥ  
kṛt' |āñjali|puṭā rājan kāṣāya|malin' |āmbarāḥ.

śibiraṃ samanuprāpya Kuru|rājasya Pāṇḍavāḥ  
avaterur mahā|rāja rathebhyo ratha|sattamāḥ.  
tato Gāṇḍīva|dhanvānam abhyabhāṣata Keśavaḥ  
sthitāḥ priya|hite nityam atīva Bharata'r̥ṣabha:

«avaropaya Gāṇḍīvam a|kṣayyau ca mah" |ēṣu|dhī.  
ath' āham avarokṣyāmi paścād Bharata|sattama.

62.10 svayaṃ c' āiv' āvaroha tvam. etac chreyas tav' ān|agha.»

tac c' ākarot tathā vīraḥ Pāṇḍu|putro Dhanañjayaḥ.  
atha paścāt tataḥ Kṛṣṇo raśmīn utsṛjya vājinām  
avārohata medhāvī rathād Gāṇḍīva|dhanvanaḥ.  
ath' āvatīrṇe bhūtānām īśvare su|mah" |ātmani  
kapir antar|dadhe divyo dhvajo Gāṇḍīva|dhanvanaḥ:  
sa dagdho Droṇa|Karṇābhyāṃ divyair astrair mahā|rathaḥ

SÁNJAYA said:

**J**OYFULLY BLOWING their conches, those kings, who had 62.1  
arms like iron-bars, all retired for the night. Sátyaki and  
the great archer Yuyútsu followed behind the Pándavas,  
who proceeded to our camp, Your Majesty, while Dhrishta-  
dyumna, Shikhándin, the five sons of Dráupadi, and all the  
other great archers went to their own tents.

The Parthas then entered Dur-yódhana's tent. Deprived  
of its lord and bereft of splendor, the tent looked like a 62.5  
theater empty of people. It was like a city devoid of festivals  
or like a lake bereft of its elephant. Previously abounding  
with women and eunuchs, it was once overseen by elderly  
counsellors. Wearing dark-red garments and with palms  
cupped in respect, Dur-yódhana's attendants used to serve  
these old men, Your Majesty.

Arriving at the tent of the Kuru king, the Pándavas, those  
best of warriors, descended from their chariots, great king.  
Késhava, who was always concerned for the welfare of his  
dear ones, then addressed Árjuna, the wielder of the Gandíva  
bow, O bull of the Bharatas:

“Bring the Gandíva and two inexhaustible quivers. I will  
descend after you, best of Bharatas. You should get down. 62.10  
This is best for you, faultless Árjuna.”

Dhananjaya, the heroic son of Pandu, did as Krishna  
said. Releasing the horses' reins, wise Krishna then followed  
after him and dismounted from the chariot of the Gandíva-  
wielder. As soon as the great-spirited lord of creatures had  
descended, the divine monkey-standard of the Gandíva-  
wielder disappeared: for Drona and Karna had earlier set  
alight the great chariot with their divine weapons and it

ath' ādīpto 'gninā hy āśu prajajvāla mahī|pate.  
 s'ōpāsaṅgaḥ sa|raśmīś ca s'āśvaḥ sa|yuga|bandhuraḥ  
 bhasmī|bhūto 'patad bhūmau ratho Gāṇḍīva|dhanvanaḥ.

62.15 taṁ tathā bhasma|bhūtaṁ tu dr̥ṣṭvā Pāṇḍu|sutāḥ prabho  
 abhavan vismitā rājann Arjunaś c' ēdam abravīt  
 kṛt'āñjaliḥ sa|praṇayaṁ praṇipaty' ābhivādya ha:  
 «Govinda kasmād bhagavan ratho dagdho 'yam agninā?  
 kim etan mahad āścaryam abhavad Yadu|nandana?  
 tan me brūhi mahā|bāho śrotavyaṁ yadi manyase.»

VĀSUDEVA uvāca:

«astrair bahu|vidhair dagdhaḥ pūrvam ev' āyam Arjuna  
 mad|adhiṣṭhitatvāt samare na viśīrṇaḥ paran|tapa.  
 idānīm tu viśīrṇo 'yaṁ dagdho brahm'āstra|tejasā  
 mayā vimuktaḥ Kaunteya tvayy adya kṛta|karmaṇi.»

62.20 īṣad utsmayamānas tu bhagavān Keśavo 'ri|hā  
 pariṣvajya ca rājānaṁ Yudhiṣṭhīram abhāṣata:

«diṣṭyā jayasi Kaunteya! diṣṭyā te śatravo jitāḥ!  
 diṣṭyā Gāṇḍīva|dhanvā ca Bhīmasenaś ca Pāṇḍavaḥ  
 tvaṁ c' āpi kuśalī rājan Mādrī|putrau ca Pāṇḍavau  
 muktā vīra|kṣayād asmāt saṁgrāmān nihata|dviṣaḥ!  
 kṣipram uttara|kālāni kuru kāryāṇi Bhārata.



now blazed with fire, smoldering swiftly, lord of the earth. The chariot of the Gandíva-wielder collapsed to the ground, reduced to ashes, along with its quivers, reins, horses, yoke, and driver's box.

Pandu's sons were amazed when they saw the chariot reduced to ashes, my lord. Árvjuna then bowed reverently to Krishna and, with hands cupped in respect, he asked: 62.15

"Why has my chariot been consumed by fire, Lord Go-vinda? What is this great wonder that has occurred, delight of the Yadus? Tell me this, mighty-armed Go-vinda, if you think it is worthy of report."

VASUDÉVA said:

"This chariot was earlier set alight by various weapons, Árvjuna. But because I attended it, it did not fall apart in battle, enemy-scorcher. The chariot has now fallen apart from being incinerated by the blaze of a *brahmástra* weapon.\* I abandoned it after you performed your feats this day, son of Kunti."

With a slight smile, enemy-slaying Lord Késhava then embraced King Yudhi-shthira and said: 62.20

"How marvellous that you have attained victory, son of Kunti! How marvellous that your enemies have been conquered! How marvellous that Árvjuna the Gandíva-wielder, Bhima-sena the son of Pandu, your prosperous self, and the two Pándava sons of Madri have survived this hero-destroying battle and slaughtered their enemies, Your Majesty! Quickly perform the things that need to be done, descendant of Bharata.

upāyātam Upaplavyaṃ saha Gāṇḍīva|dhanvanā  
 ānīya madhu|parkaṃ mām yat purā tvam avocathāḥ:  
 «eṣa bhrātā sakhā c' āiva tava Kṛṣṇa Dhanañjayaḥ  
 rakṣitavyo mahā|bāho sarvāsv āpatsv iti prabho.»  
 62.25 tava c' āivaṃ bruvāṇasya «tath" êty" ev' āham abruvam.  
 sa Savyasācī guptas te vijayī ca jan'lēśvara.  
 bhrātṛbhiḥ saha rāj'ēndra sūraḥ satya|parākramaḥ  
 mukto vīra|kṣayād asmāt saṃgrāmāl loma|harṣaṇāt.»  
 evam uktas tu Kṛṣṇena Dharma|rājo Yudhiṣṭhiraḥ  
 hr̥ṣṭa|romā mahā|rāja pratyuvāca Janārdanam.

YUDHIṢṬHIRA uvāca:

«pramuktaṃ Droṇa|Karṇābhyām  
 brahm'|āstram ari|mardana  
 kas tvad|anyaḥ sahet s'|ākṣād  
 api vajrī Purandaraḥ?  
 bhavatas tu prasādena Saṃśaptaka|gaṇā jitāḥ  
 mahā|raṇa|gataḥ Pārtho yac ca n' āsīt parān|mukhaḥ.  
 62.30 tath" āiva ca mahā|bāho paryāyair bahubhir mayā  
 karmaṇām anusantānaṃ tejasaś ca gatīḥ śubhāḥ.  
 Upaplavye maha"r̥ṣir me Kṛṣṇa|Dvaipāyano 'bravīt:  
 «yato dharmas tataḥ Kṛṣṇo yataḥ Kṛṣṇas tato jayaḥ.»  
 ity evam ukte te vīrāḥ śibiraṃ tava Bhārata  
 praviśya pratyapadyanta kośa|ratna'|rddhi|sañcayān  
 rajataṃ jātārūpaṃ ca maṇīn atha ca mauktikān  
 bhūṣaṇāny atha mukhyāni kambalāny ajināni ca

In the past, when I arrived at Upaplávyā, you once brought me a honey-offering together with the Gandíva-wielder and said: ‘Krishna, this is my brother and friend Dhanan-jaya. You should protect him in every dangerous situation, mighty-armed lord.’ I agreed to your request. I have protected Savya-sachin for you and you have achieved victory, lord of the people. This hero of true prowess has, along with his brothers, survived this hair-bristling war in which brave men were massacred, king of kings.” 62.25

Addressed this way by Krishna, Yudhi-shthira, the King of Righteousness, felt his hair bristle with joy and replied to Janárdana with these words, great king.

YUDHI-SHTHIRA said:

“Who else but you, enemy-crusher, including even thunderbolt-wielding Puran-dara himself, could have resisted the *brahmástra* weapon that was hurled by Drona and Karna? It is through your grace that the Sansháptaka hordes have been conquered and that the Partha did not turn his back when engaged in the great battle. It is also because of you, mighty-armed Krishna, that I have performed a series of deeds through various means and acquired the auspicious goal of radiant power.” 62.30

At Upaplávyā, the great seer Krishna Dvaipáyana once said to me: ‘Krishna exists wherever righteousness is found, and victory exists wherever Krishna is found.’”

After Yudhi-shthira’s speech, the heroes entered your camp, descendant of Bharata, and took hold of piles of treasure, jewels, and riches, including silver, gold, gems, pearls, fine ornaments, blankets, skins, countless male and

dāsī|dāsam a|saṅkhyeyaṃ rājy' |ôpakaraṇāni ca.  
te prāpya dhanam a|kṣayyaṃ tvadīyaṃ Bharata'|rṣabha  
udakrośan mahā|bhāgā nar'|ēndra vijit' |ārayaḥ.

62.35 te tu vīrāḥ samāsvasya vāhanāny avamucya ca  
atiṣṭhanta muhuḥ sarve Pāṇḍavāḥ Sātyakis tathā.  
ath' ābravīn mahā|rāja Vāsudevo mahā|yaśāḥ:  
«asmābhir maṅgal' |ārthāya vastavyaṃ śibirād bahiḥ.»  
«tath» ēty» uktvā hi te sarve Pāṇḍavāḥ Sātyakis tathā  
Vāsudevena sahitā maṅgal' |ārthaṃ bahir yayuḥ.

te samāsādya saritaṃ puṇyāṃ Oghavatīṃ nrpa  
nyavasann atha tāṃ rātriṃ Pāṇḍavāḥ hata|śatravaḥ.  
tataḥ saṃpreṣayāṃ āsur Yādavaṃ nāga|sāhvayam.  
sa ca prāyāj javen' āsu Vāsudevaḥ pratāpavān  
Dārukaṃ ratham āropya yena rāj' |Āmbikā|sutaḥ.

62.40 tam ūcuḥ saṃprayāsyantaṃ Śaibya|Sugrīva|vāhanam:  
«pratyāśvāsaya Gāndhārīṃ hata|putrāṃ yaśasvinīm.»  
sa prāyāt Pāṇḍavair uktas tat puraṃ Sātvatāṃ varaḥ  
āsaśāda tataḥ kṣīpraṃ Gāndhārīṃ nihāt' |ātma|jām.

JANAMEJAYA uvāca:

63.1 KIM|ARTHAṃ dvija|śārdūla Dharma|rājo Yudhiṣṭhiraḥ  
Gāndhārīyāḥ preṣayāṃ āsa Vāsudevaṃ paran|tapam?  
yadā pūrvam gataḥ Kṛṣṇaḥ śam' |ārthaṃ Kauravān prati  
na ca taṃ labdhavān kāmam. tato yuddham abhūd idam.  
nihateṣu tu yodheṣu hate Duryodhane tadā  
prthivyāṃ Pāṇḍaveyasya niḥ|sapatne kṛte yudhi,  
vidrute śibire śūnye prāpte yaśasi c' ôttame

female slaves, and various royal furnishings. Their enemies vanquished, those men of great fortune cheered loudly after they had taken possession of your inexhaustible wealth, bull of the Bharatas.

Unyoking their animals, those heroic men—the Pándavas and Sátyaki—all rested and stayed in that place a while. Glorious Vasudéva then spoke these words, great king: “It would be auspicious if we were to spend the night outside the camp.” The Pándavas and Sátyaki all agreed and, for reasons of auspice, departed from the camp with Vasudéva. 62.35

Their enemies slaughtered, the Pándavas proceeded to the sacred river of Óghavati and spent the night there. They then sent the Yádava to elephant-named Hástina-pura. Taking Dáruka onto his chariot, mighty Vasudéva set off with great speed for the royal son of Ámbika. When Krishna was about to leave, driven by the horses Shaibya and Sugríva, the Pándavas said to him: “Comfort glorious Gandhári, for she has lost all her sons.” Addressed this way, that best of Sátvatas left for the city and swiftly approached Gandhári, whose sons had all been killed. 62.40

JANAM-ÉJAYA said:

WHY DID Yudhi-shthira, the King of Righteousness, send enemy-scorching Vasudéva to Gandhári, tiger among brahmins? Krishna had previously gone to make peace with the Káuravas, but he could not achieve his desire and the war had subsequently started. So why did Krishna return again, brahmin, when the warriors had already been slaughtered, Dur-yódhana had already been killed, the war had already divested the Pándava’s earth of any rivals, the abandoned 63.1

kim nu tat kāraṇaṃ brahman yena Kṛṣṇo gataḥ punaḥ?  
 63.5 na c' âitat kāraṇaṃ brahmann alpaṃ vipratibhāti me  
 yatr' âgamad a|mey'|ātmā svayam eva Janārdanaḥ.  
 tattvato vai samācakṣva sarvam adhvaryu|sattama  
 yac c' âtra kāraṇaṃ brahman kāryasy' âsya viniścaye.

## VAIŚAMPĀYANA UVĀCA:

tvad|yukto 'yam anupraśno yan mām pṛcchasi pārthiva!  
 tat te 'haṃ saṃpravakṣyāmi yathāvad Bharata|rṣabha.  
 hataṃ Duryodhanaṃ dr̥ṣṭvā Bhīmasenena saṃyuge  
 vyutkramya samayaṃ rājan Dhārtarāṣṭraṃ mahā|balam  
 a|nyāyena hataṃ dr̥ṣṭvā gadā|yuddhena Bhārata  
 Yudhiṣṭhiraṃ mahā|rāja mahad bhayam ath' āviśat  
 63.10 cintayāno mahā|bhāgāṃ Gāndhārīm tapas" ānvitām  
 ghoreṇa tapasā yuktām «traī|lokyam api sâ dahet.»  
 tasya cintayamānasya  
 buddhiḥ samabhavat tadā:  
 «Gāndhārīyāḥ krodha|dīptāyāḥ  
 pūrvaṃ praśamanaṃ bhavet.  
 sâ hi putra|vadhaṃ śrutvā kṛtam asmābhir īdṛśam  
 mānasen' âgninā kruddhā bhasmasān naḥ kariṣyati.  
 kathaṃ duḥkham idaṃ tīvraṃ Gāndhārī saṃpraśakṣyati  
 śrutvā vinihataṃ putraṃ chalen' âjijhma|yodhinam?»  
 evaṃ vicintya bahudhā bhaya|śoka|samanvitaḥ  
 Vāsudevam idaṃ vākyaṃ Dharma|rājo 'bhyabhāṣata:

camp had already been deserted, and the highest glory had already been obtained? It seems the reason cannot be trivial, 63.5  
 brahmin, if Janárdana of limitless spirit himself went there. Tell me truly, best of *adhváryu* priests, the full reason for deciding upon this action.

VAISHAMPÁYANA said:

Your question is worthy of you, Your Majesty! I will explain it to you as it really is, bull of the Bharatas.

When Yudhi-shthira saw Bhima-sena slay mighty Dur-yódhana in battle by violating the rules of combat and when he witnessed how Dhrita-rashtra's son had been unfairly struck down in that mace contest, he became overwhelmed by great fear as he considered how illustrious Gandhári 63.10  
 might incinerate the very three worlds, invested as she was with ascetic power and furnished with gruesome austerities, descendant of Bharata. Contemplating the matter, he had this thought:

“Gandhári, who blazes with anger, should first be pacified. For when she hears how we have slaughtered her son, she will, in her rage, turn us into ash through the fire of her mind. How will Gandhári be able to endure this bitter pain when she learns that her son, who fought honorably, was slain by means of deceit?”

After contemplating the matter at length, the King of Righteousness said these words to Vasudéva, filled as he was with fear and grief:

63.15 «tava prasādād Govinda rājyaṃ nihata|kaṇṭakam.  
a|prāpyaṃ manas” āp’ īdaṃ prāptam asmābhir Acyuta.  
pratyakṣaṃ me mahā|bāho saṃgrāme loma|harṣaṇe  
vimardaḥ su|mahān prāptas tvayā Yādava|nandana.  
tvayā dev’|āsure yuddhe vadh’|ārtham a|mara|dviṣām  
yathā sāhyaṃ purā dattaṃ hatās ca vibudha|dviṣaḥ,  
sāhyaṃ tathā mahā|bāho dattam asmākam Acyuta  
sārathyena ca Vārṣṇeya bhavatā hi dhṛtā vayam.  
yadi na tvaṃ bhaven nāthaḥ Phālgunasya mahā|raṇe  
kathaṃ śakyo raṇe jetuṃ bhaved eṣa bal’|ārṇavaḥ?

63.20 gadā|prahārā vipulāḥ parighaiś c’ āpi tāḍanam  
śaktibhir bhindipālaiś ca tomaraiḥ sa|paraśvadhaiḥ,  
asmat|kr̥te tvayā Kṛṣṇa vācaḥ su|paruṣāḥ śrutāḥ  
śastrāṇāṃ ca nipātā vai vajra|sparś’|ôpamā raṇe.  
te ca te sa|phalā jātā hate Duryodhane ’cyuta.  
tat sarvaṃ na yathā naśyet punaḥ Kṛṣṇa tathā kuru!  
saṃdeha|dolām prāptaṃ naś cetah Kṛṣṇa jaye sati.

Gāndhāryā hi mahā|bāho krodhaṃ budhyasva Mādhava!  
sā hi nityaṃ mahā|bhāgā tapas” ôgreṇa karṣitā.  
putra|pautra|vadhāṃ śrutvā dhruvaṃ naḥ saṃpradhakṣyati!  
tasyaḥ prasādanaṃ vīra prāpta|kālaṃ mataṃ mama.

63.25 kaś ca tāṃ krodha|tāmr’|ākṣīm putra|vyasana|karṣitām  
vīkṣituṃ puruṣaḥ śaktas tvām ṛte puruṣ’|ôttama?



“Through your grace, Go-vinda, the kingdom has had its thorns removed. We have obtained what we could not even imagine obtaining, Áchyuta. Before my very eyes, mighty-armed delight of the Yádavas, you have engaged in a huge conflict in this hair-raising battle. In the past you offered yourself as an ally in order to kill the gods’ enemies in the war between the gods and demons, and the gods’ enemies were killed. In the same way, mighty-armed Áchyuta, you have offered yourself as an ally to us and supported us with your chariotship, Varshnéya. If you had not protected Phálguna in this great battle, how could we have conquered that ocean of troops in war? 63.15

You have endured numerous blows from maces and borne the pounding of clubs, spears, javelins, lances and axes. For our sake you have heard vicious words, Krishna, and suffered the blows of weapons that crash like thunderbolts in battle. The fruit of these afflictions has been realized at Dur-yódhana’s slaughter, Áchyuta. Act once more so that all this is not lost, Krishna! Even though we are victorious, my mind sways with doubt, Krishna. 63.20

Take note of Gandhári’s anger, mighty-armed Mádhava! For that illustrious woman constantly emaciates herself with fierce austerities. She will surely incinerate us when she hears of the slaughter of her sons and grandchildren! I think the time has come to calm her, hero. Who other than you, best of men, can look at her when her eyes are red with anger, tormented by her son’s misfortune? 63.25

tatra me gamanaṃ prāptaṃ rocate tava Mādhava  
Gāndhāryāḥ krodha|dīptāyāḥ praśam'|ārtham arin|dama.  
tvaṃ hi kartā vikartā ca lokānāṃ prabhav'|â|vyayaḥ.  
hetu|kāraṇa|saṃyuktair vākyaiḥ kāla|samīritaiḥ  
kṣipram eva mahā|bāho Gāndhārīm śamayisyasi.  
pitā|mahaś ca bhagavān Kṛṣṇas tatra bhaviṣyati.  
sarvathā te mahā|bāho Gāndhāryāḥ krodha|nāśanam  
kartavyaṃ Sātvata|śreṣṭha Pāṇḍavānāṃ hit'|ārthinā.»

Dharma|rājasya vacanaṃ śrutvā Yadu|kul'|ôdvahaḥ  
āmantrya Dārukaṃ prāha: «rathaḥ sajjo vidhīyatām!»

- 63.30 Keśavasya vacaḥ śrutvā tvaramāṇo 'tha Dārukaḥ  
nyavedayad rathaṃ sajjaṃ Keśavāya mah'"|ātmane.  
taṃ rathaṃ Yādava|śreṣṭhaḥ samāruhya paran|tapaḥ  
jagāma Hāstinapuraṃ tvaritaḥ Keśavo vibhuḥ.  
tataḥ prāyān mahā|rāja Mādhavo bhagavān rathī  
nāga|sāhvayam āsādyā praviveśa ca vīryavān.  
praviśya nagaraṃ vīro ratha|ghoṣeṇa nādayan  
vidito Dhṛtarāṣṭrasya so 'vatīrya rath'|ôttamāt  
abhyagacchad a|dīn'|ātmā Dhṛtarāṣṭra|niveśanam.  
pūrvaṃ c' ābhigataṃ tatra so 'paśyad ṛṣi|sattamam.  
63.35 pādau prapīḍya Kṛṣṇasya rājñas c' āpi Janārdanaḥ  
abhyavādayad a|vyagro Gāndhārīm c' āpi Keśavaḥ.  
tatas tu Yādava|śreṣṭho Dhṛtarāṣṭram Adhokṣajaḥ  
pāṇim ālambya rāj'|ēndra su|svaraṃ praruroda ha.  
sa muhūrtād iv' ôtsṛjya bāṣpaṃ śoka|samudbhavam

It would please me, enemy-taming Mádhava, if you could go to Hástina-pura and pacify Gandhári in her blazing fury. For, imperishable in your power, you are the creator and transformer of the worlds. Using words that are reasoned and appropriate, you will quickly pacify Gandhári, mighty-armed Krishna. The illustrious grandfather, Krishna Dvaipáyana, will also be there. May you completely destroy Gandhári's anger in order to benefit the Pándavas, mighty-armed champion of the Sátvatas."

Hearing the words of the King of Righteousness, the perpetrator of Yadu's clan then summoned Dáruka and said: "Equip my chariot!" Hearing his words, Dáruka swiftly informed great-spirited Késhava that his chariot was ready. Lord Késhava, that enemy-scorcher and best of Yádavas, then climbed onto his chariot and quickly proceeded to Hástina-pura. The illustrious and powerful Mádhava traveled to Hástina-pura on his chariot and, after arriving at the elephant-named city, he entered it, great king. The hero made the city rumble with the sound of his chariot as he entered it and when his presence had been announced to Dhrita-rashtra, he got down from his fine vehicle and proceeded into Dhrita-rashtra's palace with vigorous spirits. There he saw Krishna Dvaipáyana, that supreme seer, who had arrived before him. 63.30

After Janárdana had embraced the feet of Krishna Dvaipáyana and King Dhrita-rashtra, Késhava calmly greeted Gandhári. Adhókshaja, that best of Yádavas, then held onto Dhrita-rashtra's hand and wept with soft tones. After shedding tears of grief for some time, the enemy-tamer washed 63.35

prakṣālya vāriṇā netre hy ācamya ca yathā|vidhi  
uvāca prastutaṃ vākyam Dhṛtarāṣṭram arin|damaḥ:

«na te 'sty a|viditaṃ kiṃ cid vṛddhasya tava, Bhārata  
kālasya ca yathā vṛttaṃ tat te su|viditaṃ prabho,  
yad idaṃ Pāṇḍavaiḥ sarvais tava citt'ānurodhībhiḥ  
kathaṃ kula|kṣayo na syāt tathā kṣatrasya Bhārata.

63.40 bhrātṛbhiḥ samayaṃ kṛtvā kṣāntavān dharma|vatsalaḥ  
dyūta|cchala|jitaiḥ śuddhair vana|vāso hy upāgataḥ,  
a|jñāta|vāsa|caryā ca nānā|veṣa|samāvṛtaiḥ  
anye ca bahavaḥ kleśās tv a|śaktair iva sarvadā.  
mayā ca svayaṃ āgamyā yuddha|kāla upasthite  
sarva|lokasya sām̐nidhye grāmāṃs tvaṃ pañca yācitaḥ.  
tvayā kāl'ōpasṛṣṭena lobhato n' āpavarjitāḥ.  
tav' āparādhān nṛ|pate sarvaṃ kṣatraṃ kṣayaṃ gataṃ.

Bhīṣmeṇa Somadattena Bāhlikena Kṛpeṇa ca  
Droṇena ca sa|putreṇa Vidureṇa ca dhīmatā  
yācitas tvaṃ śamaṃ nityaṃ na ca tat kṛtavān asi.

63.45 kāl'ōpahata|cittā hi sarve muhyanti Bhārata  
yathā mūḍho bhavān pūrvam asminn arthe samudyate.

kim anyat kāla|yogādd hi? diṣṭam eva parāyaṇam!  
mā ca doṣān mahā|prājña Pāṇḍaveṣu niveśaya.  
alpo 'py atikramo n' āsti Pāṇḍavānām mah'ātmanām  
dharmato nyāyataś c' āiva snehataś ca paran|tapa.  
etat sarvaṃ tu vijñāya hy ātma|doṣa|kṛtaṃ phalam

his eyes with water, sipped water from his hand in the prescribed manner, and then said the following words of praise to Dhrita-rashtra:

“There is nothing unknown to you in your old age, descendant of Bharata. You know the events of time thoroughly, my lord—how, out of respect for you, all the Pándavas would not destroy their clan and the kshatriya race, Bhárata. Yudhi-shthira, who is ever fond of righteousness, 63.40 made a pact with his brothers and lived patiently in the forest with those pure men after they had been deceitfully beaten in gambling. Assuming various disguises, they lived a life of anonymity and suffered many other injuries too, like men that were utterly powerless. When the war was imminent, I myself approached you and asked for five villages in the presence of the entire world. But you did not give them up because you were greedy and plagued by Time. The entire kshatriya race has been destroyed because of your wrongdoing, Your Majesty.

Even though Bhishma, Soma-datta, Bahlíka, Kripa, Drona, Drona’s son, and wise Vídura all constantly entreated you to make peace, you did not follow their advice. 63.45 Everyone becomes stupefied when their minds are afflicted by Time, and you too became stupefied when this event occurred.

What else can this be but the ordinance of Time? Destiny is surely supreme! Do not blame the Pándavas, wise Dhrita-rashtra. The heroic Pándavas have not committed even a slight transgression, enemy-scorcher—whether in morality, propriety, or affection. When you consider that all this is the fruit of your own fault, you should not feel any spite toward

asūyāṃ Pāṇḍu|putreṣu na bhavān kartum arhati.  
kulaṃ vaṃśās ca piṇḍās ca yac ca putra|kṛtaṃ phalam  
Gāndhāryās tava vai nātha Pāṇḍaveṣu pratiṣṭhitam.

63.50 tvaṃ c' āiva Kuru|śārdūla Gāndhārī ca yaśasvinī  
mā śuco nara|śārdūla Pāṇḍavān prati kilbiṣam.  
etat sarvam anudhyāya ātmanaś ca vyatikramam  
śivena Pāṇḍavān pāhi. namas te Bharata'rṣabha!

jānāsi ca mahā|bāho Dharmā|rājasya yā tvayi  
bhaktir Bharata|śārdūla snehaś c' āpi svabhāvataḥ.  
etac ca kadanam kṛtvā śatrūṇām apakāriṇām  
dahyate sa divā rātrau na ca śarm' ādhigacchati.

tvāṃ c' āiva nara|śārdūla Gāndhārīm ca yaśasvinīm  
sa śocan nara|śārdūlaḥ śāntim n' āiv' ādhigacchati.  
63.55 hriyā ca paray" āviṣṭo bhavantaṃ n' ādhigacchati  
putra|śok'ābhisaṃtaptam buddhi|vyākulit'ēndriyam.»

evam uktvā mahā|rāja Dhṛtarāṣṭraṃ Yad'ūttamaḥ  
uvāca paramaṃ vākyam Gāndhārīm śoka|karśitām:

«Saubaleyi nibodha tvaṃ! yat tvāṃ vakṣyāmi tac chrṇu!  
tvat|samā n' āsti loke 'sminn adya sīmantinī śubhe.  
jānāsi ca yathā rājñi sabhāyāṃ mama saṃnidhau  
dharm'|ārtha|sahitaṃ vākyam ubhayoḥ pakṣayor hitam  
uktavaty asi kalyāṇi na ca te tanayaiḥ kṛtam.

Duryodhanas tvayā c' ōkto jay'|ārthī paruṣaṃ vacaḥ:  
63.60 «ṣṇu mūḍha vaco mahyam! yato dharmaś tato jayaḥ!»  
tad idaṃ samanuprāptaṃ tava vākyam nrp'|ātma|je.

Pandu's sons. For both you and Gandhári, clan, lineage and ancestor-offerings—and whatever other benefit one may receive from one's sons—now depend on the Pándavas, my lord. Neither you, tiger-like Kuru, nor glorious Gandhári should complain that the Pándavas have wronged you. Considering all these things, as well as your own wrongdoings, protect the Pándavas favorably. I pay homage to you, bull of the Bharatas! 63.50

You are well aware of how the King of Righteousness is devoted to you and feels natural affection for you, mighty-armed tiger of the Bharatas. After slaughtering the enemies that wronged him, he burns with sorrow day and night and cannot find any happiness. That tiger-like man cannot find peace as he grieves for both you and glorious Gandhári, tiger among men. Overcome by utter shame, he has not come to you himself because you are tormented by grief for your sons and your mind is troubled.” 63.55

Saying this to Dhrita-rashtra, that best of Yadus spoke the following fine words to Gandhári, who was emaciated with grief, great king:

“Take note, daughter of Súbala! Listen to what I have to say! On this day there is no woman who rivals you in the world, glorious lady. You are well aware of how, in the assembly hall and in my presence, you spoke words that were righteous, profitable, and beneficial to both sides, lovely queen—but your sons did not follow your advice. You spoke the following harsh words to Dur-yódhana when he sought victory: ‘Listen to my words, you fool! Victory exists wherever there is righteousness!’ Your words have become realized, royal lady. 63.60

evam viditvā kalyāṇi mā sma śoke manah kṛthāḥ.  
Pāṇḍavānām vināśāya mā te buddhiḥ kadā cana.  
śaktā c' āsi mahā|bhāge pṛthivīm sa|car'|ā|carām  
cakṣuṣā krodha|dīptena nirdagdhum tapaso balāt.»

Vāsudeva|vacaḥ śrutvā Gāndhārī vākyam abravīt:

«evam etan mahā|bāho yathā vadasi Keśava.  
ādhibhir dahyamānāyā matiḥ saṃcalitā mama  
sā me vyavasthitā śrutvā tava vākyam Janārdana.

63.65 rājñas tv andhasya vṛddhasya hata|putrasya Keśava  
tvam gatiḥ saha tair vīraiḥ Pāṇḍavair dvi|padām vara.»

etāvad uktvā vacanam mukham pracchādyā vāsasā  
putra|śok'|ābhisamṭaptā Gāndhārī praruroda ha.  
tata enām mahā|bāhuḥ Keśavaḥ śoka|karśītām  
hetu|kāraṇa|saṃyuktair vākyair āśvāsayat prabhuḥ.  
samāśvāsyā ca Gāndhārīm Dhṛtarāṣṭram ca Mādhavaḥ  
Drauṇi|saṃkalpitam bhāvam anvabuddhyata Keśavaḥ.  
tatas tvarita utthāya pādau mūrdhnā praṇamya ca  
Dvaipāyanasya rāj'|ēndra tataḥ Kauravam abravīt:

63.70 «āpṛcche tvām Kuru|śreṣṭha. mā ca śoke manah kṛthāḥ.  
Drauṇeḥ pāpo 'sty abhiprāyas ten' āsmi sahas' ōtthitaḥ.  
Pāṇḍavānām vadhe rātrau buddhis tena pradarśitā.»

etac chrutvā tu vacanam Gāndhārī sahito 'bravīt  
Dhṛtarāṣṭro mahā|bāhuḥ Keśavam Keśi|sūdanam:



Knowing this to be true, do not lend your heart to grief, lovely lady. Never set your mind on the Pándavas' destruction. By using your eye that blazes with fury, you could incinerate the earth with all its moving and unmoving creatures through the power of your asceticism, illustrious lady."

Hearing Vasudéva's speech, Gandhári said these words:

"What you say is true, mighty-armed Késhava. My mind was unstable as it burned with distress, but it has now become steady after hearing your words, Janárdana. You and the heroic sons of Pandu are the refuge of this blind old king who has lost his sons, best of men." 63.65

Saying these words, Gandhári covered her face with her robe and wept, tormented by grief for her sons. Using reasoned words, mighty-armed Lord Késhava then consoled Gandhári, who was emaciated with sorrow. After comforting Gandhári and Dhrita-rashtra, Késhava, the descendant of Madhu, became aware of the mental state of Drona's son. Rising quickly, king of kings, he lowered his head to Dvaipáyana's feet and then addressed Dhrita-rashtra the Káurava, saying:

"Let me take my leave, best of Kurus, Do not lend your heart to grief. The son of Drona has evil intentions—that is why I have risen so suddenly. His plan to kill the Pándavas at night has been revealed to me." 63.70

Hearing these words, mighty-armed Dhrita-rashtra and Gandhári both replied to Késhava, the destroyer of Keshin, thus:

«śīghraṃ gaccha mahā|bāho. Pāṇḍavān paripālaya.  
bhūyas tvayā sameśyāmi kṣipram eva Janārdana.»

prāyāt tatas tu tvarito Dārukeṇa sah' Ācyutaḥ.  
Vāsudeve gate rājan Dhṛtarāṣṭraṃ jan'|ēśvaram  
āśvāsayad a|mey'|ātmā Vyāso loka|namas|kṛtaḥ.

Vāsudevo 'pi dharm'|ātmā kṛta|kṛtyo jagāma ha  
śibiraṃ Hāstinapurād didṛkṣuḥ Pāṇḍavān nṛpa.

63.75 āgamyā śibiraṃ rātrau so 'bhyagacchata Pāṇḍavān.  
tac ca tebhyaḥ samākhyāya sahitas taiḥ samāhitaḥ.

“Go quickly, mighty-armed Krishna. Protect the Pándavas. I will meet you again soon, Janárdana.”

Áchyuta then swiftly left with Dáruka. After Vasudéva had departed, Your Majesty, infinite-spirited Vyasa, who is revered in the world, consoled King Dhrita-rashtra. His task achieved, righteous Vasudéva traveled from Hástina-pura to the camp, eager to see the Pándavas, O king. Arriving at the camp at night, he went to the Pándavas and in their company zealously told them his news. 63.75



64–65

DUR·YÓDHANA DEFIANT

64.1 **A** DHIṢṬHITAḤ PADĀ mūrdhni  
 bhagna|saktho mahīm gataḥ  
 śauṭīrya|mānī putro me  
 kim abhāṣata Sañjaya?  
 atyartham kopano rājā jāta|vairāś ca Pāṇḍuṣu.  
 vyasanam paramam prāptaḥ kim āha param|āhave?

SAÑJAYA uvāca:

śṇu rājan pravakṣyāmi yathā|vṛttam nar|ādhipa  
 rājñā yad uktaḥ bhagnena tasmin vyasana āgate.  
 bhagna|saktho nṛpo rājan pāṃsunā so 'vaguṇṭhitaḥ  
 yamayan mūrdha|jāms tatra vīkṣya c' āiva diśo daśa,  
 64.5 keśān niyamya yatnena niḥśvasann urago yathā  
 saṃrambh'|āśru|parītābhyām netrābhyām abhivīkṣya mām,  
 bāhū dharāṇyām niṣpiṣya su|dur|matta iva dvipaḥ  
 prakīrṇān mūrdha|jān dhunvan dantair dantān upaspiśan,  
 garhayan Pāṇḍavam jyeṣṭham niḥśvasy' ēdam ath' ābravīt:  
 «Bhīṣme Śāntanave nāthe Karṇe śastra|bhṛtām vare  
 Gautame Śakunau c' āpi Droṇe c' āstra|bhṛtām vare  
 Aśvatthāmni tathā Śalye śūre ca Kṛtavarmaṇi  
 imām avasthām prāpto 'smi. kālo hi dur|atikramaḥ.  
 ekādaśa|camū|bhartā so 'ham etām daśām gataḥ.  
 kālām prāpya mahā|bāho na kaś cid ativartate.

DHRITA-RASHTRA said:

WHAT DID MY haughty son say, Sánjaya, when his head 64.1  
was rubbed by Bhima's foot as he lay on the ground,  
his thighs shattered? The king is prone to extreme anger  
and is hostile toward the Pandus. What did he say when he  
suffered such terrible misfortune in that supreme battle?

SÁNJAYA said:

Listen, Your Majesty, as I tell you precisely what the bro-  
ken king said when disaster fell upon him. Covered in dust,  
his thighs shattered, the king stared in all ten directions as  
he tied back his hair. After tying back his hair with effort, he 64.5  
glared at me with eyes filled with tears of rage, hissing like  
a snake. Pounding his arms on the ground and grinding his  
teeth together, he resembled an extremely frenzied elephant  
as he shook his straggling locks. Breathing heavily, he then  
berated the eldest of the Pándavas with these words:

"I have reached this state even though I was protected by  
Bhishma the son of Shántanu, Karna that best of weapon-  
bearers, Shákuni the descendant of Gótama, Drona that  
champion of weapon-wielders, as well as Ashva-tthaman,  
Shalya, and heroic Krita-varman. Time cannot be trans-  
gressed if I, the leader of eleven armies, suffer this plight.  
No-one can surpass Time when they encounter it, mighty-  
armed Yudhi-shthira.

64.10 ākhyātavyaṃ madīyānām ye 'smiñ jīvanti saṃyuge  
yath" āhaṃ Bhīmasenena vyutkrāmya samayaṃ hataḥ.  
bahūni su|nr̥ṣaṃsāni kṛtāni khalu Pāṇḍavaiḥ  
Bhūrīśravasi Karṇe ca Bhīṣme Droṇe ca śrīmati.  
idaṃ c' ā|kīrti|jaṃ karma nr̥ṣaṃsaiḥ Pāṇḍavaiḥ kṛtam  
yena te satsu nirvedaṃ gamiṣyanti hi me matiḥ.

kā prītiḥ sattva|yuktasya kṛtv" ōpādhi|kṛtaṃ jayam?  
ko vā samaya|bhettāraṃ budhaḥ saṃmantum arhati?  
a|dharmena jayaṃ labdhvā ko nu hr̥ṣyeta paṇḍitaḥ  
yathā saṃhr̥ṣyate pāpaḥ Pāṇḍu|putro Vṛkodaraḥ?

64.15 kin nu citraṃ itas tv adya bhagna|sakthasya yan mama  
kruddhena Bhīmasenena pādena mṛditaṃ śiraḥ?  
pratapantaṃ śrīyā juṣṭaṃ vartamānaṃ ca bandhuṣu  
evaṃ kuryān naro yo hi sa vai Sañjaya pūjitaḥ?

abhi|jñau yuddha|dharmasya mama mātā pitā ca me  
tau hi Sañjaya duḥkh'|ārtau vijñāpyau vacanādd hi me:

aiṣṭaṃ. bhṛtyā bhṛtāḥ samyag. bhūḥ praśāstā sa|sāgarā.  
mūrdhni sthitam a|mitrāṇām jīvātām eva Sañjaya.  
dattā dāyā yathā|śakti. mitrāṇām ca priyaṃ kṛtam.  
a|mitrā bādhitāḥ sarve. ko nu sv|antataro mayā?

64.20 mānitā bāndhavāḥ sarve. vaśyaḥ saṃpūjito janaḥ.  
tritayaṃ sevitaṃ sarvaṃ. ko nu sv|antataro mayā?  
ājñaptaṃ nr̥pa|mukhyeṣu. mānaḥ prāptaḥ su|dur|labhaḥ.  
ājāneyais tathā yātaṃ. ko nu svantataro mayā?  
yātāni para|rāṣṭrāṇi nr̥pā bhuktāś ca dāsa|vat.



If any of my troops still survive this war, they should 64.10  
be told how Bhima-sena killed me by violating the rules of  
combat. The Pándavas have committed numerous wicked  
deeds against Bhuri-shravas, Karna, Bhishma, and glorious  
Drona. This too is an infamous act committed by the wicked  
Pándavas—it will, I believe, be abhorred by the good.

What joy can there be for a pure man in gaining vic-  
tory from deceit? What intelligent man would condone  
someone that breaks pacts? What wise man, after winning  
victory through unjust means, would rejoice in the way that 64.15  
Vrikódara, the evil son of Pandu, rejoices? What is more as-  
tounding than that today Bhima-sena has furiously ground  
my head with his foot after my thighs have been shattered?  
Should one honor a man when he behaves like this to-  
ward someone who gleams with glory and who is cherished  
among his companions, Sánjaya?

My mother and father are well acquainted with the code  
of battle. Tell them the following words as they suffer in  
sorrow, Sánjaya:

‘I have performed sacrifices. I have properly supported  
my dependents. I have ruled over the earth with its oceans.  
I have stood on the heads of my enemies, even while they  
were alive, Sánjaya. I have given gifts to my utmost ability.  
I have performed kindnesses for my friends. I have repelled  
all my enemies. Who has a better end than I? I have ven- 64.20  
erated all my kinsmen. I have honored my subjects. I have  
followed all of the three pursuits.\* Who has a better end  
than I? I have commanded eminent kings. I have earned an  
esteem that is extremely difficult to acquire. I have ridden  
on thoroughbred horses. Who has a better end than I? I

priyebhyaḥ prakṛtaṃ sādhu. ko nu sv|antataro mayā?  
adhītaṃ. vidhivad dattaṃ. prāptaṃ āyur nirāmayam.  
sva|dharmeṇa jita lokāḥ. ko nu sv|antataro mayā?

diṣṭyā n' āhaṃ jitaḥ saṅkhye parān preṣyavad āsritaḥ!  
diṣṭyā me vipulā lakṣmīr mṛte tv anyagatā vibho!

64.25 yad iṣṭaṃ kṣatra|bandhūnāṃ sva|dharmam anuṣṭhatām  
nidhanaṃ tan mayā prāptaṃ. ko nu sv|antataro mayā?  
diṣṭyā n' āhaṃ parāvṛtto vairāt prakṛta|vaj jitaḥ!  
diṣṭyā na vimatiṃ kāñ cid bhajitvā tu parājitaḥ!  
suptaṃ v' ātha pramattaṃ vā yathā hanyād viṣeṇa vā  
evaṃ vyutkrānta|dharmeṇa vyutkramya samayaṃ hataḥ.›

Asvatthāmā mahā|bhāgaḥ Kṛtavarmā ca Sātvataḥ  
Kṛpaḥ Śāradvataś c' āiva vaktavyā vacanān mama:  
«a|dharmeṇa pravṛttānāṃ Pāṇḍavānāṃ anekaśaḥ  
viśvāsaṃ samaya|ghnānāṃ na yūyaṃ gantum arhatha.»

64.30 vārtikāṃś c' ābravīd rājā putras te satya|vikramaḥ:  
«a|dharmād Bhīmasenena nihato 'haṃ yathā raṇe.  
so 'haṃ Droṇaṃ svarga|gataṃ Karṇa|Śalyāv ubhau tathā  
Vṛṣasenaṃ mahā|vīryaṃ Śakuniṃ c' āpi Saubalam  
Jalasandhaṃ mahā|vīryaṃ Bhagadattaṃ ca pārthivam  
Somadattaṃ mah' |eṣv|āsaṃ Saindhavaṃ ca Jayadratham  
Duḥśāsaṇa|puro|gāṃś ca bhrātṛn ātma|samāṃś tathā

have entered enemy kingdoms and enjoyed kings as slaves. I have treated my loved ones well. Who has a better end than I? I have studied the Vedas. I have given due gifts. I have had a life without illness. I have won the heavenly realms by practicing the moral code of my class. Who has a better end than I?

How fortunate that I was never conquered in battle or made to rely on my enemies like a slave! How fortunate, my lord, that my vast wealth only belongs to another at my death! I have attained the death that is desired by warriors 64.25 who follow the duty of their class. Who has a better end than I? How fortunate that I was not turned from my enmity and conquered like a common man! How fortunate that I was not defeated because of succumbing to doubt. I have been killed through a violation of morality and a violation of a code—just like killing someone with poison or slaying someone who is asleep or unaware.'

Illustrious Ashva-tthaman, Krita-varman the Sátvata, and Kripa the son of Sharádvat should be told the following: 'Never trust the Pándavas: they break pacts and have committed many immoral deeds.'"

Your son, that truly valiant king, then said these words 64.30 to some messengers:

"I have been unjustly slain by Bhima-sena in battle. Like a traveller who has lost his caravan, so I will follow Drona, who is now in heaven, and Karna, Shalya, mighty Vrisha-sena, Shákuni the son of Súbala, powerful Jala-sandha, King Bhaga-datta, the great archer Soma-datta, Jayad-ratha of the Sindhus, my brothers who were led by Duhshásana and who were equal to myself, the brave son of Duhshásana and

Dauḥśāsaniṃ ca vikrāntaṃ Lakṣmaṇaṃ c' ātma|jāv ubhau  
etāṃś c' ānyāṃś ca su|bahūn maḍīyāṃś ca sahasraśaḥ  
prṣṭhato 'nugamiṣyāmi sārtha|hīno yath" ādha|gaḥ.

64.35 katham bhrātṛn hatāñ śrutvā bhartāraṃ ca svasā mama  
rorūyamāṇā duḥkh'|ārtā Duḥśalā sā bhaviṣyati?  
snuṣābhiḥ prasnuṣābhiś ca vṛddho rājā pitā mama  
Gāndhārī|sahitaś c' āiva kām gatiṃ pratipatsyati?  
nūnaṃ Lakṣmaṇa|māt" āpi hata|putrā hat'|ēśvarā  
vināśaṃ yāsyati kṣipraṃ kalyāṇī prṭhu|locanā.  
yadi jānāti Cārvākaḥ parivrāḍ vāg|viśāradaḥ  
kariṣyati mahā|bhāgo dhruvaṃ c' āpacitiṃ mama.  
Samantapañcake puṇye triṣu lokeṣu viśrute  
ahaṃ nidhanaṃ āsādy lokān prāpsyāmi śāśvatān.»

64.40 tato jana|sahasrāṇi bāṣpa|pūrṇāni mārīṣa  
pralāpaṃ nr̥|pateḥ śrutvā vyadravanta diśo daśa.  
sa|sāgara|vanā ghorā pṛthivī sa|car'|ā|carā  
cacāl' ātha sa|nirhrādā diśaś c' āiv' āvil" ābhavan.

te Droṇa|putram āsādy yathā|vṛttaṃ nyavedayan  
vyavahāraṃ gadā|yuddhe pāṛthivasya ca pātanam.  
tad ākhyāya tataḥ sarve Droṇa|putrasya Bhārata  
dhyātvā ca su|ciraṃ kālaṃ jagmur ārtā yath"āgatam.

SAÑJAYA uvāca:

65.1 VĀRTIKĀNĀM SA|KĀŚĀT tu śrutvā Duryodhanaṃ hatam  
hata|śiṣṭās tato rājan Kauravāṇāṃ mahā|rathāḥ  
vinirbhinnāḥ śitair bāṇair gadā|tomara|śaktibhiḥ  
Aśvatthāmā Kṛpāś c' āiva Kṛtavarmā ca Sātватаḥ

my own son Lákshmana—these and many other thousands of my allies.

What will become of my sister Dúhshala when she weeps, 64.35  
stricken with grief on hearing that her brothers and husband have been killed? What will be the fate of my father, that old king, who now only has the company of Gandhári, his daughters-in-law and granddaughters-in-law? The beautiful, wide-eyed mother of Lákshmana will surely soon die now that she has lost both her son and her lord. If Charvaka, that illustrious and eloquent wanderer, learns of this, he will certainly avenge me. I will meet my death at sacred Samánta-páñchaka, which is renowned throughout the three worlds, and attain the eternal realms.”

Hearing the king’s lament, thousands of people tear- 64.40  
fully ran in all ten directions, my lord. The earth—with its oceans, forests, and both moving and unmoving creatures—quaked and rumbled dreadfully and the directions became murky.

The messengers then approached the son of Drona and informed him of the exact events of the mace battle and the slaying of the king. After narrating their message to Drona’s son, they all brooded for a long while and sorrowfully departed the same way they had come, descendant of Bharata.

SÁNJAYA said:

WHEN THEY HEARD the messengers report that Dur- 65.1  
yódhana had been slain, Your Majesty, the surviving great warriors of the Káuravas—Ashva-tthaman, Kripa, and Krita-varman the Sátvata—all hastily returned to the battlefield

tvaritā javanair aśvair āyodhanam upāgaman.  
tatr' āpaśyan mah"ātmanāṃ Dhārtarāṣṭraṃ nipātitaṃ  
prabhagnaṃ vāyu|vegena mahā|śālaṃ yathā vane,  
bhūmau viceṣṭamānaṃ taṃ rudhiraṇa samukṣitaṃ  
mahā|gajam iv' āraṇye vyādhenā vinipātitaṃ,

65.5 vivartamānaṃ bahuśo rudhir'|āugha|pariplutaṃ  
yad|ṛcchayā nipatitaṃ cakram āditya|go|caram,  
mahā|vāta|samutthena saṃśuṣkaṃ iva sāgaram  
pūrṇa|candram iva vyomni tuṣār'|āvṛta|maṇḍalam,  
reṇu|dhvastaṃ dīrgha|bhujam mātāṅgam iva vikrame  
vṛtaṃ bhūta|gaṇair ghoraīḥ kravy'|ādaiś ca samantataḥ  
yathā dhanam lipsamānair bhr̥tyair nṛ|pati|sattamaṃ,  
bhr̥u|kuṭī|kṛta|vaktr'|āntaṃ krodhād udvṛtta|caksuṣam  
s'|ā|marṣam taṃ nara|vyāghraṃ vyāghraṃ nipatitaṃ yathā,  
te taṃ dr̥ṣtvā mah"ēṣv|āsaṃ bhū|tale patitaṃ nṛpam  
moham abhyāgaman sarve Kṛpa|prabhṛtayo rathāḥ.

65.10 avatīrya rathebhyaś ca prādravan rāja|saṃnidhau.  
Duryodhanaṃ ca saṃprekṣya sarve bhūmāv upāviśan.  
tato Drauṇir mahā|rāja bāṣpa|pūrṇ'|ēkṣaṇaḥ śvasan  
uvāca Bharata|śreṣṭhaṃ sarva|lok'|ēśvar'|ēśvaram:

«na nūnaṃ vidyate satyaṃ mānuṣe kiñ cid eva hi  
yatra tvaṃ puruṣa|vyāghra śeṣe pāṃsuṣu rūṣitaḥ.  
bhūtvā hi nṛ|patiḥ pūrvam samājñāpya ca medinīm  
katham eko 'dya rāj'|ēndra tiṣṭhase nirjane vane?  
Duḥśāsaṇam na paśyāmi n' āpi Karṇam mahā|ratham

on their swift horses, even though they were wounded by sharp arrows, maces, lances, and spears. There they saw the heroic son of Dhrita-rashtra, crushed and fallen to the ground, like a great *shala* tree in a forest that has been shattered by a gust of wind. Writhing on the ground, he was drenched in blood and resembled a mighty elephant slain by a hunter in a forest. Quivering violently, he was bathed in pools of blood, having unexpectedly fallen to the ground, as if he were the orb of the sun. He was like an ocean that had been dried up by the gust of a great wind or like the full moon when its disc is covered by mist. Strewn with dust, and like an elephant in his bravery, the long-armed hero was surrounded on all sides by terrifying hordes of spirits who feed off flesh—just as an eminent king is surrounded by dependents who covet wealth. The brows on his forehead were drawn together and his eyes rolled with anger. That enraged tiger among men looked like a fallen tiger. 65.5

When they saw that this king and great archer had fallen to the ground, Kripa and the other warriors all became bewildered. Descending from their chariots, they ran to their king. Seeing Dur-yódhana, they all sat on the ground beside him. Sighing, and with eyes full of tears, the son of Drona then addressed that best of Bharatas and lord over every ruler in the world, Your Majesty: 65.10

“There can surely be no truth whatsoever in the human world if you lie here soiled with dust, tiger among men. How is it, king of kings, that today you lie here alone in this peopleless forest, when previously you ruled over men and commanded the earth? I cannot see Duhshásana, or the great warrior Karna, or any of our friends. Why is this, bull

n' āpi tāt suhṛdaḥ sarvān. kim idaṃ Bharata'rṣabha?

65.15 duḥkhaṃ nūnaṃ Kṛtāntasya gatiṃ jñātuṃ kathaṃ cana  
lokānāṃ ca bhavān yatra śete pāṃsuṣu rūṣitaḥ.

eṣa mūrdh'āvasiktānāṃ agre gatvā paraṃ|tapaḥ  
sa|trṇaṃ grasate pāṃsum. paśya Kālasya paryayam!  
kva te tad a|malaṃ chatraṃ vyajanaṃ kva ca pārthiva?  
sā ca te mahatī senā kva gatā pārthiv'ōttama?  
dur|vijñeyā gatiṃ nūnaṃ kāryāṇāṃ kāraṇ'āntare  
yad vai loka|gurur bhūtvā bhavān etāṃ daśāṃ gataḥ.  
a|dhruvā sarva|martyeṣu śrīr upālakṣyate bhṛśam  
bhavato vyasanaṃ drṣṭvā Śakra|vispardhino bhṛśam!»

65.20 tasya tad vacanaṃ śrutvā duḥkhitasya viśeṣataḥ  
uvāca rājan putras te prāpta|kālam idaṃ vacaḥ  
vimṛjya netre pāṇibhyāṃ śoka|jaṃ bāṣpam utsrjan  
Kṛp'ādīn sa tadā vīrān sarvān eva nar'ādhipaḥ:

«īdṛśo loka|dharmo 'yaṃ Dhātṛā nirdiṣṭa ucyate:  
vināśaḥ sarva|bhūtānāṃ Kāla|paryāyam āgataḥ.  
so 'yaṃ mām samanuprāptaḥ pratyakṣaṃ bhavatām hi yaḥ.  
pṛthivīm pālayitv' āham etāṃ niṣṭhām upāgataḥ.

diṣṭyā n' āhaṃ parāvṛtto yuddhe kasyāñ cid āpadi!  
diṣṭy' āhaṃ nihataḥ pāpaiś chalen' āiva viśeṣataḥ!

65.25 utsāhaś ca kṛto nityaṃ mayā diṣṭyā yuyutsatā!  
diṣṭyā c' āsmin hato yuddhe nihata|jñāti|bāndhavaḥ!  
diṣṭyā ca vo 'haṃ paśyāmi muktān asmāj jana|kṣayāt  
svasti|yuktāṃś ca kalyāṃś ca. tan me priyam an|uttamam.



of the Bharatas? It is indeed difficult to understand suffering and the course of Death and the worlds if you lie here, soiled with dust. 65.15

This enemy-scorcher, who used to walk at the head of consecrated kings, now eats dust and grass. Observe the changes of Time! Where is your spotless parasol, Your Majesty, and where is your fan? Where has that great army of yours gone, supreme king? It is surely hard to understand the role of destiny among the causes of actions if you have reached this condition after once being guru of the world. Seeing you in this terrible plight shows the great instability of glory for all mortals—for you were once a rival to Shakra himself!”

After hearing the speech of Ashva-tthaman, who was filled with intense sorrow, your son replied with these fitting words, Your Majesty. Wiping his eyes with his hands and shedding tears of grief, that lord of men addressed Kripa and all the other heroes, saying: 65.20

“Such is the nature of the world, said to be ordained by Dhatri himself: that the death of every being must contend with Time’s vagaries. You yourselves have witnessed how I have arrived at this state. After protecting the earth, I now suffer this plight.

How fortunate that I was not put to flight in battle during some disaster! How fortunate that I have been killed by sinners and especially through deceit! How fortunate that I always persevered in my desire to fight in battle! How fortunate that, when my relatives and kinsmen have been slaughtered, I too have been slain in this war! How fortunate 65.25

mā bhavanto 'tra tapyantām sauhṛdān nidhanena me.  
yadi vedāḥ pramāṇam vo jītā lokā may" ākṣayaḥ.  
manyamānaḥ prabhāvaṃ ca Kṛṣṇasy' āmita|tejasah  
tena na cyāvitaś c' āhaṃ kṣatra|dharmāt sv|anuṣṭhitāt.  
sa mayā samanuprāpto. n' āsmi śocyāḥ kathañ cana.  
kṛtaṃ bhavadbhiḥ sadṛśam anurūpam iv' ātmanaḥ.  
yatitaṃ vijaye nityaṃ. daivaṃ tu dur|atikramam.»

65.30 etāvad uktvā vacanaṃ bāṣpa|vyākula|locanaḥ  
tūṣṇīm babhūva rāj'|ēndra ruj" āsau vihvalo bhṛśam.  
tathā dṛṣṭvā tu rājānaṃ bāṣpa|śoka|samanvitam  
Drauṇiḥ krodhena jajvāla yathā vahnir jagat|kṣaye.  
sa ca krodha|samāviṣṭaḥ pāṇau pāṇim nipīḍya ca  
bāṣpa|vihvalayā vācā rājānam idam abravīt:

«pitā me nihataḥ kṣudraiḥ su|nṛsaṃsena karmaṇā.  
na tathā tena tapyāmi yathā rājaṃs tvay" ādya vai.  
śṛṇu c' ēdaṃ vaco mahyaṃ satyena vadataḥ prabho  
iṣṭ'|āpūrtena dānena dharmeṇa su|kṛtena ca.

65.35 ady' āhaṃ sarva|Pañcālān Vāsudevasya paśyataḥ  
sarv'ōpāyair hi neṣyāmi preta|rāja|niveśanam.  
anujñāṃ tu mahā|rāja bhavān me dātum arhati.»

iti śrutvā tu vacanaṃ Droṇa|putrasya Kauravaḥ  
manasaḥ prīti|jananaṃ Kṛpaṃ vacanam abravīt:  
«ācārya śīghraṃ kalaśaṃ jala|pūrṇaṃ samānaya.»  
sa tad vacanam ājñāya rājño brāhmaṇa|sattamaḥ

to see that you have escaped from this slaughter of men and that you are well and healthy. This above all is dear to me.

Do not be pained by my death because of your feelings of friendship. If the Vedas are your authority, then I have won the imperishable realms. Although I am aware of the might of infinitely powerful Krishna, he has not toppled me from practicing the kshatriya law properly. I have fulfilled that law. I am not at all to be mourned. You have acted in ways that become you. You have constantly striven for victory. But fate is hard to overcome.”

With these words, Dur-yódhana became silent, extremely distraught and his eyes full of tears, king of kings. When the son of Drona saw the king so overwhelmed by tears and grief, he blazed with anger, like the fire that arises when the universe is destroyed. Possessed by fury and clasping his hands together, he said these words to the king with a voice quivering with tears: 65.30

“These base men slaughtered my father through a despicable deed. But that does not pain me as much as what has happened to you today, Your Majesty. Listen to these words of mine, my lord. I speak them by the truth, by my sacrificial store, and by my gifts, merit, and good deeds. Before Vasudéva’s very eyes, I will today use every means to send all the Panchálas to the abode of the king of the dead. But you have to give me your permission, great king.” 65.35

When the Káurava heard the son of Drona say these words, which filled his mind with joy, he said to Kripa: “Quickly bring me a pot full of water, teacher.” At the king’s command, that best of brahmins brought a filled pot and

kalaśaṃ pūrṇaṃ ādāya rājño 'ntikam upāgamat.

tam abravīn mahā|rāja putras tava viśaṃ pate:

«mam' ājñayā dvija|śreṣṭha Droṇa|putro 'bhiṣicyatām  
saināpatyena—bhadraṃ te—mama ced icchasi priyam.

rājño niyogād yoddhavyaṃ brāhmaṇena viśeṣataḥ  
vartatā kṣatra|dharmeṇa hy. evaṃ dharma|vido viduḥ.»

65.40 rājñas tu vacanaṃ śrutvā Kṛpaḥ Śāradvatas tataḥ

Drauṇim rājño niyogena saināpatye 'bhyaṣecayat.

so 'bhiṣikto mahā|rāja pariṣvajya nṛp'|ōttamam

prayayau siṃha|nādena diśaḥ sarvā vinādayan.

Duryodhano 'pi rāj'|ēndra śoṇitena pariplutaḥ

tām niśaṃ pratipede 'tha sarva|bhūta|bhaya'|āvahām.

apakramya tu te tūrṇaṃ tasmād āyodhanān nṛpa

śoka|saṃvigna|manasaś cintā|dhyāna|par" ābhavan.\*

approached the king. Your son then said these words, lord of the people:

“Fortune be with you, best of brahmins. If you wish to favor me, then follow my command and consecrate the son of Drona as general. Even a brahmin can fight on the order of a king, especially if he practices the kshatriya law. So understand those who know what is right.”\*

When he heard the king's words, Kripa, the son of Sharád- 65.40  
vat, consecrated the son of Drona as general on the order of the king. After he had been consecrated, Ashva-tthaman embraced that supreme king and departed with a lion roar, filling every direction with his shout, Your Majesty. Dur-yódhana then stayed there for the night, drenched in blood, king of kings—it was a night that would bring terror to every living creature.\* Anxious and brooding, the other heroes quickly departed from the battlefield, Your Majesty, their minds troubled by grief.



## NOTES

**Bold** references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (\*) in the body of the text marks the word or passage being annotated.

- 30.2 **King Dur-yódhana**: following the convention in ‘Shalya,’ Volume One, I have chosen to mark the prefixes *dur-* and *su-* for Dur-yódhana and Su-yódhana in order to highlight the different meanings of the man’s two names: “he who is difficult to fight” and “good fighter” respectively.
- 30.3 **kshatriya**: a member of the warrior class. There are four classes in Brahmanical thought: brahmins (the priestly class), kshatriyas (the warrior class), vaishyas (the agricultural class), and shudras (the servile class).
- 30.4 **Lake**: the previous volume (‘Shalya,’ Volume One) concluded with Dur-yódhana fleeing and taking refuge in a lake called Dvaipáyana.
- 30.18 **Sacrificial store**: the concept is of an accumulation of merit from performing sacrificial ritual.
- 30.26 ***vyādh*” ābhyajānan**: for this type of double sandhi, see OBERLIES §1.8.7.
- 30.63 **O king**: the use of the singular form *rājan* is slightly awkward, since the conversation involves three men. A few manuscripts in the apparatus of the Critical Edition read *vīrāḥ*, which would make better sense, but this is not attested in Nīlakaṇṭha manuscripts. One could argue that the singular form expresses the idea that the heroes are addressing each other individually as “king.”
- 31.8 **Daityas** and **dānavas** are classes of demon. **Vishnu** tricks Bali in his incarnation as a dwarf by gaining the demon’s agreement that he will give him as much territory as can be covered in three strides, whereupon Vishnu strides across all three worlds. See also MBh CE III.100.21 for Vishnu’s defeat of Bali.



- 31.9 In MBh CE XII.326.72f. we are told that Vishnu slays **Hiranyáksha** in his incarnation as a boar. For **Hiránya-kāshipu**, see MBh CE III.100.20, which states that Vishnu killed this demon in his man-lion incarnation (*nara/simha*). For Indra's slaughter of **Vritra**, see MBh CE/CSL V.10. Indra makes a pact with Vritra that he will not kill him with any weapon, nor with anything wet or dry, and neither by day nor by night. He finds a solution to the problem by killing Vritra with foam at twilight.
- 31.10 For Rama's defeat of Ravana (the central topic of the great epic the 'Ramáyana'), see MBh CSL III.273–292.
- 31.11 **Táraka and Vipra-chitti**: in other passages, both of these demons are said to be slain by Indra; e.g. MBh CE VI.90.28f., VI.91.17.
- 31.12 For a story on Ílvala and Vatápi, see MBh CE III.94ff. For Indra's slaughter of Tri-shiras, see MBh CE/CSL V.9. The story of how the gods connived to make Sunda and Upasúnda kill each other through jealousy is described in MBh CE I.201ff.
- 31.14 **Rákshasas** are a class of demon.
- 31.54 In Brahmanical thought, it is primarily a brahmin's duty to accept gifts.
- 31.57 For Krishna's attempt to sue for peace, see MBh CE V.87ff.
- 31.66 For the burning of the lac house, see MBh CE I.132ff. For the snakes, poison, and attempted drowning events, see MBh CE I.119.
- 31.69 **Pándava heroes**: the use of the plural jars slightly since only Yudhi-shthira has spoken so far. Verse 7 in the next canto (32.7) also refers to Dur-yódhana being reviled by Yudhi-shthira and his brothers and so it seems that the text is loosely including Yudhi-shthira's brothers through association (and in fact Bhima also criticizes Dur-yódhana later).
- 32.3 *s' áivam*: for this type of double sandhi, see OBERLIES §1.8.6.

- 32.42 **Slapped each other's hands:** I follow MONIER-WILLIAMS' interpretation, although in MBh CE III.227.24, VAN BUITENEN translates as "offered their palms."
- 32.56 **Abhimányu:** for Abhimányu's death, see MBh CSL VII.33–49.
- 32.61 **King of the mountains:** Mount Hímatav.
- 33.5 **Compassion:** this is not the first time that compassion or pity, in the wrong context, is described as a flaw. In addition to the famous episode of Krishna's advice to Árjuna in the *Bhagavad/ gītā*, see MBh CSL IX.7.36, where Yudhi-shthira is told not to feel compassion for Shalya.
- 33.7 **The gambling match,** in which Yudhi-shthira loses his kingdom to the Káuravas, is the main event of Book II, 'The Great Hall' (*Sabhā/parvan*).
- 33.25 **Husband of Shachi:** Indra. See MBh CE/CSL V.10 for this event.
- 33.31 **Fire in the Khándava forest:** for this event, see MBh CE I.214ff. Bhima's words in this canto are closely paralleled by his speech in Canto 56 (verses 16ff.) of the *Śalya/parvan*.
- 33.34 **Impure deed:** namely, Shákuni's role in devising the gambling match.
- 33.41 **Varanávata:** it is at Varanávata that Dur-yódhana attempts to burn the Pándavas in a lac house; see MBh CE I.132ff.
- 33.42 For Dráupadi's humiliation and Yudhi-shthira's loss of his kingdom in the gambling match, see 'The Great Hall' (*Sabhā/parvan*).
- 33.47 **Usher:** this refers to the usher who was sent to bring Dráupadi to the assembly hall: MBh CSL II.67.1ff.
- 35.4 See MBh CE V.87ff. for Krishna's unsuccessful attempt to sue for peace. **Madhu** is a demon slain by Krishna. See MBh CE III.194.
- 35.11 **Tirtha:** see Introduction, note 13 for this word. For Rama's departure on his pilgrimage of the Sarásvati, see MBh CE V.154.

## NOTES

- 35.40 *t"ābhavan*: for this type of double sandhi, see OBERLIES §1.8.7.
- 35.46 According to Indian tradition, the moon became marked with a hare-sign to commemorate the act of a hare that offered itself up into a fire in order to provide food for a brahmin.
- 36.2 **Twice-born**: Brahmins are said to have a second birth when they undergo the ceremony of the sacred thread (*upanayana*). Although all of the first three classes undergo this ritual, the term "twice-born" is often specifically used for brahmins.
- 36.3 **Soma**: a juice of debatable origin that is central to several Vedic rituals.
- 36.7 One could convey the lightheartedness of the brothers' names by translating as "Brothers One, Two and Three."
- 36.12 **The Vedas** are the most authoritative texts in Brahmanical thought, said to be direct hearings (*śruti*) of sacred truth. The four Vedas are: the *Rg Veda*, *Sāma Veda*, *Yajur Veda*, and *Atharva Veda*.
- 36.31 **Hotri priest**: a priest of the *Rg Veda*.
- 36.32 **The Rich, Yajush, and Saman verses** are derived from three of the four Vedas.
- 37.1 **Shudras** are the lowest of the four classes in Brahmanism. The Abhīras tend to be deprecated in the 'Maha-bhārata' and are often associated with shudras. In MBh CE III.130.4, Sarāsvatī is said to disappear out of her hatred for the Nishādas.
- 37.9 **Gandhārvas** are celestial musicians.
- 37.21 **Yakshas** are a class of demon or semi-divine being. **Vidyadharas** are deities that wield magic powers. **Pishāchas** are a type of demon or goblin. A **siddha** is a semi-divine being of great perfection.
- 37.36 **Adhvāryu priests**: priests of the *Yajur Veda*.
- 37.38 **The Krita era** is the first of the four eras of the cosmos and is described as a type of golden age. **Sattra**: a sacrificial session

of varying periods of time, ranging from twelve days to several years.

- 37.43 **Agni-hotra**: a Vedic ritual involving a twice daily offering into fire.
- 37.44 **Valakhílyas**: in MBh CE I.27, the Valakhílyas are said to be so tiny (because of their austerities) that a group of them are seen carrying a single leaf.
- 38.22 There is some confusion here, as in one verse the text states that the son or descendant of Uddálaka (Auddálaki) is performing a sacrifice and in the next verse it states that Uddálaka is performing a sacrifice. It may be that in the latter verse Uddálaka is being used as a name for Uddálaka's son.
- 38.4I **Brahmin**: the mention of a brahmin implies that the god has disguised himself in order to further his plans, a common motif in Indian literature.
- 39.4 **Release**: the “release” is primarily from the polluting head that attaches itself to Mahódara, but on another level there is an implication of the ascetic's achievement of spiritual release.
- 39.10 **Jana-sthana**: according to MBh CE III.147.30, it was at Jana-sthana that the demon Rávana kidnapped Rama's wife, Sitá.
- 39.32 **Future death**: contrary to VAN BUITENEN's translation of *śvo/maraṇa* as “imminent death” in the almost identical verse at MBh CE III.81.126, I translate as “future death” because an imminent death seems to make little sense if the devotee has already given up his body (unless the meaning is that he will not have an imminent death once he has attained heaven). Nilakaṇṭha glosses *śvo/maraṇam tapet* as: *a/kṣayaṁ svargam āpnot' iti* (“he attains the imperishable heaven”).
- 39.36 **Devápi**: in MBh CE V.147.16ff., Devápi is not allowed to be consecrated as king because he has a skin disease.
- 40.19 **Vasiṣṭho 'śramam**: see OBERLIES §1.2.4 for this sandhi.
- 40.18 **Vishva-mitra and Vasíshta**: for other passages describing the hostility between Vishva-mitra and Vasíshta, see MBh CE I.65f. and I.164ff.

- 41.1 **Brahma-yoni**: in MBh CE III.81.121, we are told that bathing at Brahma-yoni results in attaining the Brahma world. **Dhrita-rashtra** is in fact the biological son of Krishna Dvaipáyana (Vyasa), who begets Dhrita-rashtra through Vichitra-virya's wife, Ámbika, after Vichitra-virya has died.
- 41.3 **Vishvajit**: a Vedic ritual. Part of the *Gavām/ayana* sacrifice.
- 41.31 **Yayāti**: for the story of Yayāti and his fall from divine status, see MBh CE I.70–88.
- 42.29 **The Grandfather's lake**: the lake of Brahma is called Mánasa.
- 42.31 Except for Uma, the wife of Shiva, several of these goddesses are personifications of various qualities or virtues. Thus Pushti means "Growth," Dyuti "Splendor," Kirti "Fame," Siddhi "Success," Buddhi "Intelligence," Vani "Speech" and Svaha is a ritual exclamation used in Vedic sacrifice.
- 43.19 **Brahmin rākshasas** are a type of demon of the brahmin class, as demons also have classes.
- 43.27 I accent **Aruná** (*Arunā*) this way to differentiate it from the masculine name Áruna (*Aruna*).
- 43.34 This event is closely related to Indra's slaughter of Vritra in MBh CE/CSL V.10.
- 43.45 **Raja-suya**: a Vedic ritual for the consecration of a king.
- 44.10 **The Kríttikas** are a type of nymph.
- 44.20 **The fourfold Veda**: the *R̥g Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*.
- 44.21 **Dhanur-veda**: a treatise on archery. **Sāngraha**: name of a treatise (meaning "compendium" or "summary").
- 44.24 **Mákara**: a type of sea creature.
- 44.25 **Porcupines**: the Sanskrit (*śvā/vic/chalyaka*) literally means "having quills that pierce dogs."

- 44.30 I accent **Yāma** (*Yāma*) this way to differentiate it from Yama, the king of the dead.
- 45.5 *ca Amśena*: on such lack of sandhi, see OBERLIES §1.1.1.
- 45.5 All seven of those accompanying Rudra are *ādiyas*.
- 45.13 I accent **Kalá** (*kalā*) this way to distinguish the word from Kala (*kāla*) meaning “time.” A *kalā* and a *kāṣṭhā* are measurements of time.
- 45.51 The following list of names contains many words that could be either proper nouns or epithets. In this context, it is often impossible to determine which is which; for example *priya/darśanaḥ* could either be a proper noun or an epithet meaning “of pleasing appearance.” I have usually opted to write the words as proper nouns.
- 45.64 **Kratha and Krātha**: I have accented the words this way to distinguish the short vowel in *Kratha* from the long vowel in *Krātha*.
- 45.106 *ānucar” ābbavan*: for this type of double sandhi, see OBERLIES §1.8.7.
- 46.2 In this list too it is often impossible to determine whether a word is a name or an epithet and I have usually opted to write the words as names. Some of the names are repeated in the list.
- 46.6 I accent **Jayat-sená** (*Jayatsenā*) this way to differentiate it from the masculine name Jayat-sena (*Jayatsena*).
- 46.13 I accent **Suprasadá** (*Suprasādā*) this way to differentiate it from the masculine name Suprasáda (*Suprasāda*). I also accent **Kaliká** (*Kālikā*) this way to differentiate it from the masculine name Kálíka (*Kālika*).
- 46.14 I accent **Chitra-sená** (*Citrasenā*) this way to differentiate it from the masculine name Chitra-sena (*Citrasena*). I also accent **Achalá** (*Acalā*) this way to differentiate it from the masculine name Áchala (*Acala*).
- 46.21 I accent **Krishná** (*Kṛṣṇā*, feminine) this way to differentiate it from the masculine name Krishna (*Kṛṣṇa*).

## NOTES

- 46.22 I accent **Shvetá** (*Śvetā*) this way to differentiate it from the masculine name Shveta (*Śveta*).
- 46.29 I accent **Virochaná** (*Virocanā*) this way to differentiate it from the masculine name Viróchana (*Virocana*).
- 46.47 I accent **Dhanan-jayá** (*Dhanañjaya*) this way to differentiate it from the masculine name Dhanan-jaya (*Dhanañjaya*).
- 46.62 These gods are all personifications: Effort, Victory, Righteousness, Success, Fortune, Steadfastness, and Tradition.
- 46.79 **Krauncha**: the Sanskrit word for curlew is *krauñca*. The verse is thus giving an explanation for the mountain's name.
- 46.91 **Sanat-kumára**: "ever young."
- 47.20 **Bhrigu's curse**: an account of this curse is given in MBh CE I.6.
- 48.23 *jala/madhye va*: this may be a case of double sandhi (*jalamadhyeva* from *jalamadhye* and *iva*), for which see OBERLIES §I.8.12, or it may simply be a case of *va* being used for *iva* (see MONIER-WILLIAMS).
- 48.31 **The Seven Seers** are: Atri, Bharad-vaja, Gáutama, Jamad-agni, Káshyapa, Vasíshtha and Vishva-mitra.
- 49.8 **Vajapéya**: an elaborate *soma* ritual.
- 49.9 This refers to Párasu-rama, the son of Jamad-agni. For his extermination of the kshatriya race, see MBh CE I.98. On Rama's sacrifice and his gift of the earth to Káshyapa, see MBh CE I.117.10ff.
- 49.21 For Vishnu's slaughter of Madhu and Káitabha, see MBh CE III.194.
- 50.20 *kāṣṭha/bhūto śrama/pade*: for this type of sandhi, see OBERLIES §I.2.4.
- 50.33 Several Vedic rituals are mentioned in this section. The **Agni-hotra** is a twice daily offering into fire. The **Darsha** and **Paur-namása** sacrifices are often grouped together and occur on new

and full moon days. **Chaturmáśya** sacrifices are “four-monthly” or seasonal sacrifices. The **Agni-shtoma** sacrifice is a one-day soma sacrifice; it serves as a model for all *soma* sacrifices. The **Agni-shtuta** is connected to the Agni-shtoma ritual and the **Vajapéya** ritual is an elaborate *soma* sacrifice.

- 50.34 The **Raja-suya** sacrifice is a Vedic ritual used for the consecration of kings. The **Pundaríka** is another Vedic ritual.
- 50.36 The **Sautrámani** ritual is a sacrifice involving the oblation of wine (*surā*).
- 50.40 **Brahma-sattrin**: in *Manu* 2.106, the *Brahma/sattra* ritual is a daily Vedic recitation, “in which the Veda is used as the oblation in the place of the burned offering” (DONIGER AND SMITH 1991: 100).
- 50.60 This tension between the householder path and renouncer path is a central theme of several Brahmanical texts.
- 51.40 *ved” ābhidhāvatām*: for this type of double sandhi, see OBERLIES §1.8.7.
- 52.14 **Gálava**: for an account of this ascetic, see MBh CE V.104–21.
- 53.25 **Kuru-kshetra**: for other passages on the auspicious nature of Kuru-kshetra, see MBh CE III.181.1ff. and III.181.173ff.
- 55.28 **Váishravana** means “son of Víshravas” and could refer to either Kubéra or Rávana, although it seems to be used more often of the former.
- 56.21 The Pándavas’ life in the forest for twelve years and in disguise for one year is described in Book III, ‘The Forest’ (*Vana/parvan*), and Book IV, ‘Viráta’ (*Virāṭa/parvan*), respectively.
- 56.32 **Yajna-sena’s son**: Shikhándin.
- 57.4 The **kínshuka** flower is red.
- 57.19 My translation uses Nílakaṇṭha’s interpretation of these terms.
- 58.43 **Avasthána**: the fact that Dur-yódhana jumps into the air seems to contradict Nílakaṇṭha’s interpretation of *avasthāna* in 57.19, where he explains it as “remaining steady” (*a/cāñcalyam*).



- 58.58 *puruṣ*” *ābhavan* and *pratisroto/vah*” *ābhavan* in the previous verse are examples of double sandhi, for which see OBERLIES §1.8.7.
- 59.4 “Ox! Ox!”: see MBh CSL II.77.19, although there the words are spoken by Duhshāsana.
- 59.10 **Yajna-sena’s daughter**: Dráupadi.
- 59.11 **Sesame seeds**: This refers to Duhshāsana’s words of abuse in MBh CSL II.77.14.
- 60.8 Verses 60.7–8 are only found in editions B and K and are not attested in any other manuscript in the apparatus of the Critical Edition. The elliptical nature of the verses also suggests that they are suspect.
- 60.14 **Our father’s sister**: Vasu-deva’s sister is Kunti.
- 60.16 **Maitréya**: for Maitréya’s curse, see MBh CE III.11.
- 60.22 **The Kali era** is the last of the four eras and is characterized by degeneracy.
- 61.12 **Drunk the blood of Duhshāsana**: for this event see MBh CSL VIII.84.
- 61.30 I read *te* as performing an instrumental function here. See 61.42 for a similar occurrence and also OBERLIES §4.1.3, 4.2.4.
- 61.30 **Grandfather killed**: see MBh CE VI.104ff. for Bhishma’s defeat. Following Bhishma’s own counsel, Ārjuna overcomes the general of the Káuravas by firing arrows at him from behind Shikhándin. Bhishma had vowed never to fight a woman, and because Shikhándin was previously a woman, Bhishma is unable to attack him.
- 61.32 **Drona’s death** occurs in MBh CE VII.159ff. After the death of an elephant called Ashva-tthaman, Drona is told by Yudhishtira that Ashva-tthaman has been slain. Believing this to be his son, Drona gives up his will to live and is killed by Dhrishta-dyumna.

- 61.33 Karna is given a **divine spear** by Indra, with which he intends to kill Ārjuna. However, Karna is instead compelled to use the spear against Ghatótkacha, the son of Bhima, thus damaging his chances of slaying Ārjuna. See MBh CE VII.148ff.
- 61.34 **Bhuri-shravas** is killed in MBh CE VII.116ff. Ārjuna cuts off Bhuri-shravas' arm with an arrow from a concealed position, whereupon Bhuri-shravas undertakes **praya**, a type of meditative act involving the giving up of one's life. Sátyaki takes advantage of the situation to lop off Bhuri-shravas' head.
- 61.36 **Ashva-sena** is a snake that enters one of Karna's arrows and attacks Ārjuna. Ārjuna slays **Karna** while he is trying to extract his chariot-wheel from the ground. See MBh CSL VIII.90–91.
- 61.45 **Evil Jayad-ratha**: see MBh CE III.248ff. for Jayad-ratha's attempted abduction of Dráupadi.
- 61.64 **These heroic and superior warriors**: this refers to the four generals who have been slain: Bhishma, Drona, Karna, and Shalya.
- 62.19 **Brahmāstra**: a type of celestial weapon.
- 64.20 **The three pursuits** are (in ascending order of importance): *kāma* (desire or pleasure), *artha* (benefit or profit) and *dharma* (righteousness or morality).
- 65.39 **Even a brahmin**: the reason for Dur-yódhana's comment about brahmins is that Ashva-tthaman is a brahmin and war is usually considered the preserve of the kshatriya.
- 65.43 *cintā/dhyāna/par"ābhavan*: for this type of double sandhi, see OBERLIES §1.8.7.

## NOTES

- 65.42 **A night that would bring terror:** this comment looks forward to the next book, in which Ashva-tthaman slaughters the Pándava army at night in a gruesome massacre.



## PROPER NAMES AND EPITHETS

ABHIMÁNYU Son of Árjuna and Subhádra.

ABHÍRA Name of a people. Often associated with shudras.

ÁCHYUTA Name for many characters in the epic, including Bala·rama, Krishna, and Yudhi·shthira. Literally, “unfallen,” “imperishable.”

ADÁMBARA An attendant of Skanda, given by Dhatri.

ADHÓKSHAJA A name for Krishna. Literally, “born under an axle-tree.”

ÁDITI Daughter of Daksha. Wife of Káshyapa. Mother of the *adityas*.

ADÍTYA A class of god. Sons of Áditi and Káshyapa. They are: Dhatri, Mitra, Áryaman, Indra, Váruna, Ansha, Bhaga, Vivásvat, Pushan, Savítri, Tvashtri, and Vishnu.

ADÍTYA·TIRTHA A *tirtha* on the Sarásvati.

AGNI The god of fire. Also known as Vibha·vasu.

AGNI·TIRTHA A *tirtha* on the Sarásvati.

AIRÁVANA/AIRÁVATA Elephant of Indra.

AJÁTA-SHATRU Name for Yudhi·shthira. Literally, “one without enemies.”

ÁMBIKA Mother of Dhrita·rashtra.

AMSHA An *aditya*.

ÁNDHAKA Name of a people. Also the name of a demon killed by Rudra.

ÁNGIRAS An ascetic. One of the mind-born sons of Brahma.

ANUCHÁKRA An attendant of Skanda, given by Tvashtri.

ÁNUMATI A goddess.

ARÁNTUKA A location marking the boundary of Kuru·kshetra.

ÁRJUNA The third of the five Pándava brothers. Son of Pandu and Kunti. Also known as: Dhanan·jaya, Pándava, Partha, Phálguna, Savya·sachin.

ARSHTISHÉNA An ascetic who attains brahminhood.

ARTÁYANI Name for Shalya.

ÁRUNA Dawn. Charioteer of the sun and brother of Gáruda.

## PROPER NAMES AND EPITHETS

ARUNÁ A sacred river.

ARÚNDHATI An ascetic. Wife of Vasíshttha.

ASHMA-KUTTA A type of ascetic.

ASHVA-SENA A snake.

ASHVA-TTHAMAN Son of Drona and Kripi. Fights for the Káuravas.

ASHVINS Divine twins skilled in medicine.

ÁSITA DÉVALA An ascetic. Also known as Dévala.

ÁTIBALA An attendant of Skanda, given by Vayu.

ATISHRÍNGA An attendant of Skanda, given by Vindhya.

ATÍSTHIRA An attendant of Skanda, given by Meru.

ATIVÁRCHASA An attendant of Skanda, given by Hímavat.

ATRI One of the mind-born sons of Brahma and one of the Seven Seers, along with Bharad-vaja, Gáutama, Jamad-agni, Káshyapa, Vasíshttha and Vishva-mitra.

AUDDÁLAKI Son or descendant of Uddálaka. Often used for Shveta-ketu.

AUSHÁNASA A *tirtha* on the Sarásvati. Also known as Kapála-móchana. Literally, “related to Úshanas.”

AVAKÍRNA A *tirtha* on the Sarásvati.

BÁDARA-PÁCHANA A *tirtha* on the Sarásvati.

BAHLÍKA Father of Soma-datta. Brother of Shántanu. Fights for the Káuravas.

BAKA An ascetic, also known as Baka Dalbhya.

BAKA DALBHYA An ascetic. Also known as Baka.

BALA A name for Bala-rama. Also the name of a demon (sometimes known as Vala) slain by Indra. Also the name of an attendant of Skanda, given by Vayu.

BALA-BHADRA A name for Bala-rama.

BALA-DEVA A name for Bala-rama.

BALA-RAMA Elder brother of Krishna. Son of Róhini. Also known as:

Áchyuta, Bala, Bala-bhadra, Bala-deva, Rama.

BALI A demon that was defeated by Vishnu in his incarnation as a dwarf. Son of Viróchana. Father of Bana.

BANA A demon slain by Skanda. Son of Bali. Also the name of one of Skanda's troops.

BHAGA·DATTA King of Prag·jyótisha. Fights for the Káuravas.

BHARAD·VAJA An ancient seer. Father of Drona. Grandfather of Ashva-tthaman. One of the Seven Seers along with Atri, Gáutama, Jamadagni, Káshyapa, Vasíshta and Vishva-mitra. Father of Shrutávati.

BHARATA Prototypical ruler of North India; ancestor of most of the characters in the 'Maha-bhárata.'

BHÁRATA Descendant of Bharata. Used of numerous people in the epic.

BHÁSKARA An attendant of Skanda, given by Surya.

BHIMA The second of the five Pándava brothers. Son of Pandu and Kunti. Also known as Bhima-sena, Pándava, Partha, Vrikódara. Literally, "terrifying." Also the name of an attendant of Skanda, given by Ansha.

BHIMA·SENA Name for Bhima. Literally, "he who has a terrifying army."

BHISHMA Son of Shántanu and Ganga. Fights for the Káuravas. Sometimes referred to as "grandfather."

BHOJA Name of a people. Connected with the Vrishnis and Ándhakas.

BHRIGU An ascetic.

BHURI·BALA A son of Dhrita-rashtra.

BIBHÁTSU A name for Árjuna. Literally, "the tormentor."

BHURI·SHRAVAS A warrior that fights for the Káuravas.

BOWER OF SARÁS VATI Name of a *tirtha* on the Sarásvati where the river meets with Aruná.

BRAHMA A god. Creator of the universe, also known as Grandfather. In his neuter form as Brahman, he represents the impersonal absolute



## PROPER NAMES AND EPITHETS

of the universe.

**BRAHMAN** The absolute essence of the universe. Also the sacred speech of the immortal Vedas.

**BRAHMA-YONI** A *tirtha* on the Sarásvati. Literally, “womb of Brahma.”

**BRIHAS-PATI** The chief priest of the gods.

**BUDDHI** A goddess (“Intelligence”). Daughter of Daksha and wife of Dharmā.

**CHAKRA** An attendant of Skanda, given by Vishnu. Also the name of an attendant of Skanda, given by Tvashtri.

**CHAMASÓDBHEDA** A *tirtha* on the Sarásvati.

**CHÁRANA** A class of deity.

**CHARVÁKA** A demon. A friend of Dur-yódhana.

**CHEDI** Name of a people.

**CHITRA-SENA** A son of Karna. Fights for the Káuravas.

**DADHÍCHA** An ascetic.

**DÁHANA** An attendant of Skanda, given by Ansha.

**DÁHATI** An attendant of Skanda, given by Ansha.

**DAITYA** A class of demon.

**DAKSHA** A Praja-pati (lord of creatures). Also a name for Shiva.

**DÁMBARA** An attendant of Skanda, given by Dhatri.

**DÁNAVA** A class of demon.

**DÁNDAKA** Name of a forest.

**DANTOLÚKHALIN** A type of ascetic.

**DÁRUKA** Charioteer of Krishna.

**DASHÁRHA** Name of a people. Krishna is a chief of the Dashárhas.

**DÉVAKI** Daughter of Dévaka. Wife of Vasu-deva. Mother of Krishna.

**DÉVALA** Ásita Dévala.

**DEVÁPI** A kshatriya who becomes an ascetic and attains brahminhood. Son of Pratípa.

DHANAN·JAYA A name for Árjuna. Literally, “wealth-winner.”

DHANAN·JAYÁ Name of an army given by Shiva to Skanda.

DHARMA God of Righteousness. Begets Yudhi-shthira through Kunti.

DHATRI The Orderer/Creator. Often identical with Brahma.

DHÍSHANA A goddess.

DHRISHTA·DYUMNA Son of the Panchála king Drúpada, brother of Dráupadi. Born from a sacrificial fire. Fights for the Pándavas.

DHRITA·RASHTRA King of the Kurus. Son of Vichitra-virya and Ámbika (though biological son of Krishna Dvaipáyana). Father of Dur-yódhana and 99 other sons.

DHRITI A goddess (“Steadfastness”).

DRÁUPADI Daughter of Drúpada. Wife of the five Pándava brothers. Also known as Krishná. She has five sons: Prativíndhya, Suta-soma, Shruta-kirti, Shataníka, Shruta-sena.

DRONA Son of Bharad-vaja. Husband of Kripi. Father of Ashva-ttha-man. Preceptor of the sons of Pandu and the sons of Dhrita-rashtra. Fights for the Káuravas.

DRÚPADA Panchála king. Father of Dhrishta-dyumna, Dráupadi, and Shikhándin. Also known as Yajna-sena.

DÚSHALA Daughter of Dhrita-rashtra and Gandhári.

DUHSHÁSANA A son of Dhrita-rashtra.

DUR·YÓDHANA Eldest son of Dhrita-rashtra and Gandhári. Also known as Su-yódhana. Literally, “he who is difficult to fight.”

DVAIPÁYANA Krishna Dvaipáyana (Vyasa). Also the name of a lake.

DVAITA·VANA A *tirtha* on the Sarásvati.

DVÁRAKA Capital of the Vrishnis. Same as Dváravati.

DVITA An ascetic. Brother of Ékata and Trita.

DYUTI A goddess (“Splendor”).

ÉKATA An ascetic. Brother of Dvita and Trita.

GADHI A king who becomes an ascetic. Father of Vishva-mitra. Son of

## PROPER NAMES AND EPITHETS

Kúshika.

GÁLAVA An ascetic. Father of Shríngavat.

GANDHÁRA A name of a people.

GANDHÁRI Wife of Dhrita-rashtra. Mother of Dur-yódhana and ninety-nine other sons. Literally, “princess of Gandhára.” Daughter of Gandhára king Súbala.

GANDHÁRVA A type of celestial musician.

GANDÍVA The bow of Árpuna.

GANGA Name of a river and goddess. Mother of Bhishma.

GANGÉYA A name for Skanda.

GARGA An ascetic. Also known as Kuni Garga.

GARGA-SROTAS A *tirtha* on the Sarásvati.

GÁRUDA A divine bird. Son of Káshyapa and Vínata. Brother of Áruna.

GAÚTAMA Name of various ascetics. Means “descendant of Gótama.”

GAVÁLGANA The father of Sánjaya.

GAYA Name of an ancient king. In the plural (the Gayas), name of the people in Gaya’s kingdom.

GHANTÁKARNA An attendant of Skanda, given by Brahma.

GHATÓTKACHA Son of Bhima and Hidímha. A *rákshasa* (demon). Fights for the Pándavas.

GÓTAMA An ancient seer. Father of Sharádvat. Grandfather of Kripa.

GO-VINDA A name for Krishna.

GRANDFATHER Brahma.

GRITÁCHI A nymph.

GUHA A name for Skanda.

HARA A name for Shiva. Literally, “seizer.”

HÁSTINA-PURA Capital of the Kurus.

HÍMAVAT The Himálaya mountains. Father of Uma, the wife of Shiva.

HIRANYA-KÁSHIPU A demon slain by Vishnu in his man-lion incarnation. Son of Diti.

HIRANYÁKSHA A demon slain by Vishnu in his boar incarnation.

HRADÓDARA A demon slain by Skanda.

HRI A goddess ("Shame").

HRÍDIKA Father of Krita-varman.

HRISHI-KESHA A name for Krishna.

ÍLAVILA Mother of Kubéra.

ÍLVALA A demon. Elder brother of Vatápi.

INDRA King of the gods (*devas*). Also known as: Mághavat, Puran-dara, Shakra, Shata-kratu, Vāsava.

INDRA-TIRTHA A *tirtha* on the Sarásvati.

ISHÁNA A name for Rudra/Shiva.

JAIGISHÁVYA An ascetic.

JALA-SANDHA A Mágadha king. Fights for the Káuravas.

JAMAD-AGNI A seer. Father of Párasu-rama.

JAMBHA A demon conquered by Indra.

JANAM-ÉJAYA son of Paríkshit and Mádravati. At his snake sacrifice, Vaishampáyana recited the 'Maha-bhárata' for the first time. Literally, "people-trembler."

JANÁRDANA A name for Krishna. Literally, "people-agitator."

JANA-STHANA An area in the Dándaka forest.

JAYA An attendant of Skanda, given by Vāsuki. Also Victory personified.

JAYAD-RATHA King of the Sindhus. Fights for the Káuravas.

JAYAT-SENA A son of Dhrita-rashtra.

JIHVA An attendant of Skanda, given by Fire.

JVALA An attendant of Skanda, given by Fire.

KAILÁSA A mountain; abode of Kubéra.

## PROPER NAMES AND EPITHETS

KÁITABHA A demon slain by Vishnu.

KALA Time personified. Often identical to Death.

KALÁ A small measure of time.

KÁLIKA An attendant of Skanda, given by Pushan.

KALÍNGA One of Skanda's troops. In the plural, name of a people.

KAMBÓJA Name of a people. The king of the Kambójas (who is himself often called Kambója) is Sudákshina.

KANSA King of Máthura. Killed by Krishna.

KÁNCHANA An attendant of Skanda, given by Meru.

KANCHANÁKSHI One of the seven Sarásvati rivers.

KAPÁLA-MÓCHANA A *tirtha* on the Sarásvati. Also known as Áushanasa. Literally, "release from the skull."

KARA-PÁVANA A *tirtha* on the Sarásvati.

KARNA Son of Surya (the Sun) and Kunti. Adopted by the charioteer Ádhiratha and his wife Radha. Often known as "the charioteer's son'. Fights for the Káuravas.

KARTTIKÉYA A name for Skanda.

KASHTHA A measure of time.

KÁSHYAPA One of the Seven Seers, along with Atri, Bharad-vaja, Gáutama, Jamad-agni, Vasíshtha and Vishva-mitra.

KAUBÉRA A *tirtha* on the Sarásvati.

KÁURAVA Descendant of Kuru. Often refers to Dhrita-rashtra's sons and their followers but the Pándavas are also sometimes called Káurava (since they too are descendants of Kuru).

KAVI An ascetic. Son of Bhrigu and father of Úshanas.

KÉKAYA Name of a people. Also refers to five princes of the Kékayas that joined Yudhi-shthira.

KÉSHAVA A name for Krishna.

KESHIN A demon slain by Krishna.

KIN-KARA The rod of Yama.

- KÍNNA RA A type of being, half-man and half-horse.
- KING OF RIGHTEOUSNESS Yudhi-shthira.
- KIRTI A goddess (“fame”). Daughter of Daksha and wife of Dharma.
- KRATU An ascetic. One of the mind-born sons of Brahma.
- KRAUNCHA A mountain.
- KRIPA Son of Sharádvat. Grandson of Gótama. Brother of Kripí. Fights for the Káuravas.
- KRISHNA Son of Vasu·deva and Dévaki. Also identified as Vishnu/Naráyana, the supreme God. Also known as: Áchyuta, Adhókshaja, Govinda, Janárdana, Késhava, Mádhava, Varshnéya, Vasudéva. The “two Krishnas” are Árjuna and Krishna. Krishna is also the name of one of Skanda’s troops.
- KRISHNA DVAIPÁYANA Son of Sátyavati and the seer Paráshara. Father of Dhrita-rashtra, Pandu, and Vídura. Also known as Vyasa. His name derives from the fact that he was abandoned on an island (*dvípa*). Sometimes referred to as “grandfather.”
- KRISHNÁ A name for Dráupadi. Also one of the mothers attending Skanda.
- KRITA·VARMAN A Vrishni ruler. Son of Hrídika. Fights for the Káuravas.
- KSHATTRI A name for Vídura. A term referring to the fact that he was born from a low-caste shudra woman; also meaning “steward.”
- KUBÉRA King of the *gúhyakas*, *rákshasas* and *yakshas*. Known for his riches.
- KUHU A goddess. The new moon. Daughter of Ángiras.
- KUMÁRA A name for Skanda.
- KÚMUDA An attendant of Skanda, given by Dhatri. Also one of Skanda’s troops.
- KÚMUDA·MALIN An attendant of Skanda, given by Brahma.
- KUNDA An attendant of Skanda, given by Dhatri.
- KUNI GARGA An ascetic. Also known as Garga.

## PROPER NAMES AND EPITHETS

**KUNTI** Wife of Pandu. Mother of Karna by the god Surya, and mother of Yudhi-shthira, Bhima and Árjuna by Pandu (through the gods Dharma, Vayu, and Indra respectively). Also known as Pritha.

**KUNTI-BHOJA** Adoptive father of Kunti. Fights for the Pándavas.

**KURU** An ancient king. Ancestor of the Bháratas. “The Kurus” are the descendants of Kuru and include both the Káuravas and Pándavas, although the term often refers only to Dhrita-rashtra’s sons and their followers.

**KURU-KSHETRA** “Field of the Kurus.” The area of the great battle between the Káuravas and Pándavas. Those who die in battle there are said to attain heaven.

**KÚSHIKA** An ancient king. Father of Gadhin. Grandfather of Vishva-mitra.

**KÚSUMA** An attendant of Skanda, given by Dhatri.

**LÁKSHMANA** Son of Dur-yódhana.

**LAKSHMI** A goddess (“Fortune”).

**LOHITÁKSHA** An attendant of Skanda, given by Brahma.

**MACHAKRÚKA** A lake.

**MÁDHAVA** A name of a people. Descendant of Madhu. A name for Krishna Vasudéva, Sátyaki, and Krita-varman.

**MADHU** A demon slain by Krishna. Also the name of an ancient king who is the ancestor of the Mádhavas.

**MADRA/MADRAKA** A name of a people. Shalya is the king of the Madras.

**MÁDRAVATI** Madri.

**MADRI** Second wife of Pandu. A princess of the Madras. Sister of Shalya. Mother of the twins Nákula and Saha-deva by the two Ashvin gods. Also known as Mádravati.

**MÁGADHA** A name of a people.

**MÁGHAVAT** A name for Indra. Literally, “bountiful.”

MAHA·DEVA A name for Shiva (although used for other gods too). Literally, “great god.”

MAHA·JAYA An attendant of Skanda, given by Vásuki.

MAHA·SENA A name for Skanda. Literally, “possessing a mighty army.”

MAHÉNDRA A name for Indra. Literally, “great Indra.”

MAHÉSHVARA A name for Shiva. Literally, “great lord.”

MAHÍSHA A demon slain by Skanda.

MAHÓDARA An ascetic.

MAITRÁVARUNI A name for Vasíshtha, meaning “son of Mitra and Váruna.”

MAITRÉYA An ascetic.

MANI An attendant of Skanda, given by Soma.

MÁNKANAKA An ascetic.

MANO·RAMA One of the seven Sarásvati rivers.

MANU Father of the human race.

MARÍCHI An ascetic. One of the mind-born sons of Brahma and father of Káshyapa.

MARUT A class of god associated with the wind.

MATARÍSHVAN Variously identified as Agni (Fire), Vayu (Wind), or a son of Gáruda. Father of Mánkanaka.

MEGHA·MALIN An attendant of Skanda, given by Meru.

MERU A mountain at the center of the cosmos.

MITRA An *aditya* deity. Often linked with Váruna.

NAGA·DHÁNVANA A *tirtha* on the Sarásvati.

NÁHUSHA An ancient king. Father of Yayāti. Temporarily king of the gods.

NAIGAMÉYA An aspect of Skanda.

NAIMÍSHA A sacred forest.

NAIMISHÍYA An area on the Sarásvati where there is a group of *tirthas*.



## PROPER NAMES AND EPITHETS

NÁIRRITA A type of deity. Connected to Nírriti.

NÁKULA One of the Pándava brothers (twin of Saha-deva). Son of Pandu and Madri (by one of the Ashvin gods).

NALA-KÚBARA A son of Kubéra.

NÁMUCHI A demon killed by Indra.

NÁNDANA An attendant of Skanda, given by the Ashvins. Also one of Skanda's troops.

NANDI-SENA An attendant of Skanda, given by Brahma.

NARA Primeval Man. Often considered a god and coupled with Naráyana. Identified with Árjuna.

NÁRADA A divine seer. Often acts as messenger between gods and men.

NARÁYANA Name of the god Vishnu. Often coupled with Nara. Identified with Krishna. Also the name of a people.

NRIGA A king.

ÓGHAVATI One of the seven Sarásvati rivers.

PAKA A demon slain by Indra.

PANCHAJÁNYA The conch of Krishna.

PÁNCHAKA An attendant of Skanda, given by Indra.

PANCHÁLA Name of a people who fight on the side of the Pándavas. The king of the Panchálas is Drúpada.

PÁNDAVA Son of Pandu = Yudhi-shthira, Bhima, Árjuna, Nákula and Saha-deva. Often also refers to the followers of the sons of Pandu.

PANDU Son of Krishna Dvaipáyana and Ambálika. Half-brother of Dhrita-rashtra and Vídura. Father of the Pándavas. Husband of Kunti and Madri.

PANÍTAKA An attendant of Skanda, given by Pushan.

PARÍKSHIT son of Abhimányu and Úttara. Father of Janam-éjaya.

PÁRIGHA An attendant of Skanda, given by Ansha.

PARJÁNYA God of rain, often identified with Indra.

PARTHA Son of Pritha = Yudhi-shthira, Bhima-sena, Árjuna. Often

refers to the followers of the sons of Pritha.

PÁRVATI A name for Uma.

PASHU·PATI Lord of animals. Often identified with Shiva.

PÁURAVA Descendant of Puru. Name of a people.

PHÁLGUNA A name for Árjuna.

PISHÁCHA A type of goblin or demon.

PLAKSHA·PRÁSRAVANA A *tirtha* on the Sarásvati.

PRABHÁDRAKA A division of the Panchálas.

PRABHÁSA A *tirtha* on the Sarásvati. Also the name of one of Skanda's troops.

PRACHÉTAS An ascetic.

PRAHLÁDA A demon.

PRAJA·PATI A name used for various deities or creator beings. Literally, "lord of creatures."

PRALÁMBA A demon.

PRAMÁNA·KOTI A location on the river Ganga.

PRÁMATHA An attendant of Skanda, given by Yama.

PRASANKHÁYANA A type of ascetic.

PRÍSHATA Father of Drúpada, grandfather of Dhrishta-dyumna.

PRITHA A name for Kunti.

PRITHÚDAKA A *tirtha* on the Sarásvati. Literally, "having deep water."

PÚLAHA An ascetic. One of the mind-born sons of Brahma.

PULASTYA Another name for Víshravas. An ascetic. Father of Kubéra (Váishravana) and Rávana. One of the mind-born sons of Brahma.

PURAN·DARA A name for Indra. Literally, "destroyer of cities."

PURU An ancient king.

PÚSHKARA Name of a group of *tirthas*.

PUSHPA·DANTA An attendant of Skanda, given by Párvati.

PUSHTI A goddess ("Growth"). Daughter of Daksha and wife of

## PROPER NAMES AND EPITHETS

Dharma.

RADHA Adoptive mother of Karna. Wife of the charioteer Ádhiratha.

RAKA A goddess. The full moon.

RÁKSHASA A type of demon.

RAHU A demon that swallows the sun and the moon and creates an eclipse.

RAMA Used for three main characters: Bala-rama, Rama the son of Dasha-ratha (who slays Rávana), and Rama the son of Jamad-agni (also known as Párashu-rama). Also the name of a lake.

RAMA-TIRTHA A *tirtha* on the Sarásvati.

RÁVANA King of *rákshasas* in Lanka. Slain by Rama (son of Dasha-ratha).

RÓHINI Daughter of Daksha and wife of Soma. Also the name of the wife of Vasu-deva, who is the mother of Bala-rama.

RUDRA A god. Associations with Shiva.

RUDRAS A class of gods, followers of Shiva.

RUSHÁNGU A brahmin ascetic.

SADHYA A class of gods.

SAHA-DEVA One of the Pándava brothers. Twin brother of Nákula. Son of Madri and Pandu (by one of the Ashvin gods).

SAMÁNTA-PÁNCHAKA Name of a *tirtha* and of the area of Kuru-kshetra.

SANSHÁPTAKA A group of Káurava warriors.

SANAT-KUMÁRA A name for Skanda. Literally, "ever young."

SÁNGRAHA An attendant of Skanda, given by the Ocean. Also the name of a treatise.

SÁNKRAMA An attendant of Skanda, given by Vishnu.

SÁNJAYA Son of Gaválgana. Narrates the events of the great battle to Dhrita-rashtra.

SAPTA-SARÁSVATA A *tirtha* where the seven Sarásvatis meet.

SARÁSVATA An ascetic. Son of Dadhícha and Sarásvati.

SARÁSVATI Name of a river and goddess. The goddess is often associated with speech and learning.

SÁTVATA Name of a people belonging to the Yádavas. Used of Krishna, Krita-varman, and Sátyaki.

SATYA·KARMAN A Tri-garta prince.

SATYA·SANDHA An attendant of Skanda, given by Mitra.

SÁTYAKI A Vrishni. Also called Yuyudhána. Means “son of Sátyaka.” Grandson of Shini. Fights for the Pándavas.

SAVYA·SACHIN A name for Árjuna. Literally, “he who draws (a bow) with his left hand.”

SHÁBARA A wild mountaineer tribe.

SHACHI Wife of Indra.

SHAIBYA A horse driving Krishna’s chariot.

SHAKA Name of a people.

SHAKHA An aspect of Skanda.

SHÁKUNI Son the Gandhára king Súbala. Father of Ulúka.

SHALYA King of the Madras. Brother of Madri. Also known as Artáyani.

SHÁMBARA A demon slain by Indra.

SHANDÍLYA An ascetic.

SHANKHA A *tirtha* on the Sarásvati. Named after a *shankha* tree.

SHANKU·KARNA An attendant of Skanda, given by Párvati. Also the name of one of Skanda’s troops.

SHÁNTANU A king. Son of Pratípa. Father of Bhishma by Ganga. Father of Vichitra-virya and Chitrángada by Sátyavati.

SHARÁDVAT Father of Kripa.

SHATA·KRATU A name for Indra (“performer of a hundred sacrifices”).

SHIKHÁNDIN Son (originally daughter) of Drúpada. Fights for the Pándavas and is pivotal in Árjuna’s slaughter of Bhishma.

SHINI Father of Sátyaka. Grandfather of Sátyaki.

SHIVA A god. Also known as Hara, Ishána, Maha-deva, Mahéshvara,

## PROPER NAMES AND EPITHETS

Pashu-pati and Sthanu.

SHRI A goddess ("Prosperity").

SHRÍNGAVAT An ascetic.

SHRUTÁVATI A female ascetic. Daughter of Bharad-vaja.

SHUBHA-KARMAN An attendant of Skanda, given by Vidhatri.

SHUKA Son of Vyasa.

SIDDHA Semi-divine being of great perfection.

SIDDHI A goddess ("Success").

SINDHU-DVIPA A king who becomes an ascetic and attains brahminhood.

SINIVÁLI A goddess. Daughter of Ángiras.

SITÁ Wife of Rama, the son of Dasha-ratha.

SKANDA General of the gods. Son of Agni (Fire) and Svaha. Also known as Gangéya, Guha, Karttikéya, Kumára, Maha-sena, Sanat-kumára.

SMRITI A goddess. Personification of the *smṛiti* scriptures (texts that are "remembered" by seers).

SOMA The moon. Often described as "hare-marked" or "night-maker."

SOMA-DATTA Father of Bhuri-shravas. Fights for the Káuravas.

SÓMAKA Name of a people. Often grouped with the Panchálas.

SON OF RIGHTEOUSNESS (DHARMA) Yudhi-shthira.

SRÍNJAYA Name of a people. Often grouped with the Panchálas.

STHANU A name for Shiva and a Rudra deity. Also an attendant of Skanda, given by Brahma.

STHANU-TIRTHA A *tirtha* on the Sarásvati.

STHIRA An attendant of Skanda, given by Meru.

SÚBALA Father of Shákuni.

SÚBHRAJA An attendant of Skanda, given by Surya.

SUBHÚMIKA A *tirtha* on the Sarásvati.

SUGRÍVA A monkey chief. Brother of Valin. Also the name of a horse

driving Krishna's chariot.

SUKÁNYA Mother of Mánkanaka.

SÚMANI An attendant of Skanda, given by Soma.

SUNDA A demon. Brother of Upasúnda.

SÚPRABHA One of the seven Sarásvati rivers. Also one of the mothers attending Skanda.

SURÉNU One of the seven Sarásvati rivers.

SURYA The sun.

SUVÁRCHASA An attendant of Skanda, given by Hínavat.

SÚVRATA An attendant of Skanda, given by Mitra. Also the name of an attendant of Skanda, given by Vidhátri.

SU·YÓDHANA A name for Dur·yódhana. Literally, "good fighter."

SVAHA A goddess. Originally a ritual exclamation in Vedic sacrifice.

TÁIJASA A *tirtha* on the Sarásvati.

TÁRAKA A demon slain by Vishnu or Skanda.

TARÁNTUKA A location marking the boundary of Kuru-kshetra.

TIRTHA OF SOMA A *tirtha* on the Sarásvati.

TIRTHA OF THE GANDHÁRVAS A *tirtha* on the Sarásvati.

TRINA·BINDU An ascetic.

TRI·PADA A demon slain by Skanda.

TRI·SHIRAS A name for Vishva-rupa. Three-headed ascetic slain by Indra. Son of Tvashtri.

TRITA an ascetic. Brother of the ascetics Ékata and Dvita.

TVASHTRI A god. One of the *adityas*. Divine craftsman of weapons such as the thunderbolt.

UCCHAIH·SHRAVAS A divine horse, created from nectar when the ocean was churned by gods and demons.

UCCHRÍNGA An attendant of Skanda, given by Vindhya.

UDÁPANA A *tirtha* on the Sarásvati.

## PROPER NAMES AND EPITHETS

UDDÁLAKA An ascetic. Father of Shveta-ketu.

UMA A goddess. Daughter of Hímavat and wife of Shiva. Also known as Párvati.

UNMÁDA An attendant of Skanda, given by Párvati.

ÚNMATHA An attendant of Skanda, given by Yama.

UPAPLÁVYA A city near the capital of the Matsya king Viráta.

UPASÚNDA A demon. Brother of Sunda.

UPÉNDRA A name for Vishnu.

ÚSHANAS An ancient seer. Also known as Shukra.

UTKRÓSHA An attendant of Skanda, given by Indra.

UTTAMÁUJAS A Panchála warrior fighting for the Pándavas. Brother of Yudha-manyu.

VAIJAYÁNTI A garland given by Vishnu to Skanda.

VAIKHÁNASA A group of ascetics.

VAISHAMPÁYANA Disciple of Krishna Dvaipáyana. Recited the 'Mahabhárata' at Janam-éjaya's snake sacrifice.

VÁISHRAVANA Son of Víshravas.

VALAKHÍLYA A group of ascetics, said to be of minute size.

VALIN A monkey chief. Brother of Sugríva.

VANÉYA A type of ascetic.

VANI A goddess ("Speech").

VARÁHA Vishnu in his incarnation as a boar.

VARANÁVATA The location of Dur-yódhana's attempt to kill the Pándavas in a fire.

VÁRDHANA An attendant of Skanda, given by the Ashvins.

VARSHNÉYA Another name for a Vrishni.

VÁRUNA A god. One of the *adityas*. Lord of the waters.

VÁSAVA Name of Indra.

VASÍSHTHA A brahmin ascetic. Son of Váruna (or Mitra and Váruna).

Also known as Maitrávaruni. One of the Seven Seers along with Atri, Bharad-vaja, Gáutama, Jamad-agni, Káshyapa, and Vishva-mitra.

VASISHTHÁPAVAHA A *tirtha* on the Sarásvati. Literally, “the channel (or carrying-off) of Vasishtha.”

VASU A class of gods.

VASU·DEVA Father of Krishna and Bala-rama.

VASUDÉVA Name of Krishna. Means “son of Vasu-deva.”

VÁSUKI King of the snakes.

VATA An attendant of Skanda, given by Ansha.

VATÁPI A demon. Younger brother of Ílvala.

VAYU God of the wind.

VAYU·BALA A Marut (wind-god).

VAYU·CHAKRA A Marut (wind-god).

VAYU·JVALA A Marut (wind-god).

VÁYUHAN A Marut (wind-god).

VAYU·MÁNDALA A Marut (wind-god).

VAYU·RETAS A Marut (wind-god).

VAYU·VEGA A Marut (wind-god).

VIBHA·VASU A name for Agni.

VICHÍTRA·VIRYA A king. Son of Shántanu and Sátyavati. Brother of Chitrángada and half-brother of Bhishma.

VIDHÁTRI The Ordainer/Creator. Often coupled with Dhatri.

VÍDURA Son of Krishna Dvaipáyana and a low-caste shudra woman.  
Uncle of the Pándavas and sons of Dhrita-rashtra.

VIDYA·DHARA A type of deity wielding magical power.

VÍGRAHA An attendant of Skanda, given by the Ocean.

VÍJAYA A name for Árjuna. Literally, “victory.”

VIKÁRNA A son of Dhrita-rashtra.



## PROPER NAMES AND EPITHETS

- VÍKRAMAKA An attendant of Skanda, given by Vishnu.
- VIMALÓDAKA One of the seven Sarásvati rivers.
- VÍNASHANA A *tirtha* on the Sarásvati.
- VINDHYA A mountain.
- VIPRA-CHITTI A demon slain by Vishnu.
- VIRÁTA King of the Matsyas.
- VIRÓCHANA A demon slain by Indra.
- VISHÁKHA An aspect of Skanda.
- VISHÁLA One of the seven Sarásvati rivers.
- VISHNU A god. Often identified with Krishna. Also known as Upéndra.
- VÍSHRAVAS Pulástya.
- VISHVA-MITRA A king who becomes an ascetic and attains brahminhood. Son of Gadhini. One of the Seven Seers along with Atri, Bharad-vaja, Gáutama, Jamad-agni, Káshyapa, and Vasíshtha.
- VISHVA Same as Vishve-deva. A class of god.
- VISHVÁSU A *gandhárva* king.
- VISHVE-DEVA A class of god. Same as Vishvas.
- VIVÁSVAT Father of Yama. One of the *adityas* and often identical to Surya (the sun).
- VRÍKÓDARA A name for Bhima. Literally, “wolf-bellied.”
- VRISHA-SENA A son of Karna.
- VRISHNI Name of a Yádava people. Connected with the Ándhakas and Bhojas. Krishna, Sátyaki, and Krita-varman belong to this clan.
- VRITRA A demon slain by Indra.
- VYASA Krishna Dvaipáyana.
- VYAVASÁYA A god (“Effort”).
- YÁDAVA Name of a people. Descendant of Yadu. Used of Krishna.
- YADU Son of Yayáti, ancestor of the Yadus (= Yádavas). The Yadus are often synonymous with the Vrishnis.

YAJNA·SENA Drúpada.

YAKSHA A type of demon or powerful semi-divine being.

YAMA The god of the dead. Son of Vivásvat.

YÁMA A class of god.

YÁMUNA·TIRTHA A *tirtha* on the Sarásvati.

YATI A group of ascetics, the word itself meaning “ascetic.”

YÁVANA Name of a people. Connected with Greeks.

YAYÁTA A *tirtha* on the Sarásvati. Connected with Yayāti.

YAYÁTI An ancient king. Son of Náhusa.

YUDHA·MANYU A Panchála warrior fighting for the Pándavas. Brother of Uttamáujas.

YUDHI·SHTHIRA Eldest of the Pándava brothers. Son of Pandu and Kunti (by the god Dharma). Also known as Áchyuta, the Son of Righteousness (Dharma), and the King of Righteousness.

YUYUDHÁNA Sátyaki's proper name.

YUYÚTSU Son of Dhrita-rashtra and a vaishya woman. Joins the Pándavas.

## INDEX

*Sanskrit words are given in the English alphabetical order, according to the accented CSL pronunciation aid. They are followed by the conventional diacritics in brackets.*

Abhimānyu (*Abhimanyu*), 69, 351,  
402, 425  
Abhīra (*Ābhīra*), 115, 403  
Abhīti (*Abhīti*), 203  
Achalā (*Acalā*), 201, 406  
Āchyuta (*Acyuta*), 105, 121, 271,  
273, 351, 369, 379, 416, 422,  
434  
action, 115, 135, 153, 161, 167, 207,  
265, 285, 295, 333, 345, 351,  
425  
adāmbara (*ādambara*), 187, 207  
Ādhiratha (*Adhiratha*), 421, 427  
Adhókshaja (*Adhokṣaja*), 371, 422  
Āditi (*Aditi*), 183, 414  
adītya (*āditya*), 177, 181, 183, 245,  
287, 406, 414, 424, 430, 431,  
433  
Adītya-tirtha (*Ādityatīrtha*), 237  
Agni (*Agni*), 173, 205, 211, 273,  
424, 429, 432, *see also* fire  
Agni-hotra (*agnihotra*), 123, 243,  
404, 407, *see also* sacrifice  
Agni-shtoma (*agniṣṭoma*), 243,  
408, *see also* sacrifice  
Agni-shtuta (*agniṣṭuta*), 245, 408,  
*see also* sacrifice  
Agni-tirtha (*Agnitīrtha*), 219  
Airāvata (*Airāvata*), 183  
Ajāta-shatru (*Ajātaśatru*), 41  
Ajódara (*Ajodara*), 191  
Aksha (*Akṣa*), 189

Alámbusha (*Alambuṣa*), 251, 253  
Alatákshi (*Alātākṣi*), 199  
ally, 16, 53, 91, 369  
altar, 265, 269, 281  
Ambálika (*Ambālikā*), 425  
Āmbika (*Ambikā*), 365, 405, 418  
Amitāshana (*Amitāśanā*), 199  
Amógha (*Amoghā*), 201  
amrátaka (*āmratāka*), 125  
Anánda (*Ānanda*), 191  
Anánta (*Ananta*), 189  
ancestor, 49, 117, 177, 181, 185,  
189, 243, 249, 253, 257, 261,  
273, 375, 416, 423, 433  
Āndhaka (*Andhaka*), 416, 433  
anger, 26, 67, 77, 99, 101, 151,  
153, 239, 243, 257, 291, 327,  
331, 333, 335, 337, 341, 367,  
369, 371, 383, 391, 395  
Āngiras (*Āṅgiras*), 181, 422, 429  
anguish, 157, 159, *see also* grief  
animal, 59, 93, 109, 111, 115, 125,  
151, 153, 243, 291, 321, 365,  
426  
Ansha (*Aṃśa*), 181, 187, 414, 416,  
417, 425, 432  
Anuchákra (*Anucakra*), 187  
Ānumati (*Anumati*), 183  
Anyā-go-chari (*Anyagocari*), 203  
Apsu-jata (*Apsujātā*), 199  
Arántuka (*Arantuka*), 269

# INDEX

- archer, 21, 37, 41, 85, 353, 359, 391  
 Ārjuna (*Arjuna*), 16, 41, 71, 77,  
   313, 347, 349, 359, 361, 402,  
   409, 410, 414, 416, 418, 419,  
   422, 423, 425, 426, 428, 432  
 armor, 37, 59, 67, 69, 209, 283,  
   307  
 army, 35, 43, 49, 91, 147, 185, 189,  
   205, 207, 209, 289, 315, 329,  
   383, 393, 411, 416, 418, 424  
 arrogance, 49, 135  
 arrow, 139, 209, 295, 409, 410,  
   *see also* weapon  
 Arshṭishēna (*Ārṣṭiṣeṇa*), 141, 143,  
   145  
 Artāyani (*Ārtāyani*), 428  
 Āruna (*Aruna*), 183, 207, 405,  
   419  
 Arunā (*Arunā*), 167, 169, 171, 405,  
   416  
 Arúndhati (*Arundhati*), 227, 229,  
   231, 233  
 Āryaman (*Aryaman*), 181, 273, 414  
 ascetic, 23, 107, 109, 111, 113, 115,  
   117, 119, 121, 123, 125, 127,  
   129, 131, 133, 135, 137, 139,  
   141, 143, 145, 147, 149, 151,  
   153, 157, 159, 161, 163, 165,  
   167, 169, 175, 181, 185, 187,  
   205, 223, 225, 227, 229, 231,  
   233, 235, 237, 239, 241, 243,  
   247, 249, 251, 253, 255, 257,  
   259, 261, 263, 265, 271, 273,  
   275, 404, 408, 414–422, 424,  
   426–431, 433, 434, *see also*  
   austerity  
 asceticism, 23, 141, 143, 145, 147,  
   149, 153, 157, 175, 223, 225,  
   227, 229, 233, 251, 259, 261,  
   267, 269, 271, 377  
 Ashma-kutta (*Āsmakutta*), 123,  
   125  
 Ashta-jihva (*Aṣṭajihva*), 191  
 Ashva-sena (*Aśvasena*), 347, 410  
 Ashva-tthaman (*Aśvatthāman*),  
   16, 22, 27, 347, 383, 387,  
   389, 393, 397, 409–411, 416,  
   418  
 Ashvin (*Aśvin*), 181, 187, 423, 425,  
   427, 431  
 Āsita (*Asita*), 239, 241, 243, 245,  
   247, 249, 251, 417  
 ass, 93, 193, *see also* animal  
 assembly, 47, 253, 263, 327, 337  
 Ātibala (*Atibalā*), 187  
 atimukta (*atimukta*), 125  
 Atishringa (*Atiśringa*), 189  
 Atisthira (*Atīsthira*), 189  
 Ativārchasa (*Ativarcasa*), 189  
 Ātiyama (*Atiyama*), 187  
 Atri (*Atri*), 171, 181, 407, 416,  
   421, 432, 433  
 Audḍālaki (*Auddālaki*), 131, 404  
 Āushanasa (*Auśanasa*), 137, 139,  
   421  
 auspice, 95, 97, 105, 117, 127, 129,  
   131, 137, 155, 163, 179, 181,  
   183, 189, 215, 221, 227, 229,  
   231, 233, 235, 237, 255, 263,  
   265, 269, 271, 277, 351, 363,  
   365, 408

austerity, 23, 99, 107, 111, 119, 125,  
127, 133, 137, 139, 141, 143,  
145, 147, 149, 157, 159, 163,  
165, 167, 221, 223, 225, 229,  
233, 235, 239, 243, 247, 251,  
259, 261, 265, 271, 275, 367,  
369, 404, *see also* ascetic

Avakīrna (*Avākīrṇa*), 149, 151

avasthāna (*avasthāna*), 319, 408

axe, 151, 369, *see also* weapon

bādara (*badara*), 125

Bādara-pāchana (*Badarapācana*),

221, 223, 227, 231

Bāhlika (*Bāhlika*), 16

Bahu-dama (*Bahudāmā*), 201

Bāhula (*Bahulā*), 199

Bahu-pūtrika (*Bahuputrikā*), 199

Bahu-yōjana (*Bahuyojanā*), 201

Baka (*Baka*), 149, 153, 415

Baka Dalbhya (*Baka Dālbhya*),

149, 151, 415

Bala (*Bala*), 85, 115, 119, 121, 125,

137, 141, 143, 171, 187, 215,

219, 221, 223, 225, 233, 235,

237, 251, 265, 267, 269, 271,

273, 277, 313, 333, 416

Bala-bhadra (*Balabhadra*), 143,

416

Bala-deva (*Baladeva*), 93, 115, 333,

335, 416

Bala-rama (*Balarāma*), 19, 20, 23—

25, 221, 414, 415, 427, 432

Bali (*Bali*), 45, 211, 400, 416

Balótkata (*Balotkātā*), 201

Bana (*Bana*), 191, 211, 416

battle, 19, 25, 35, 45, 49, 51, 55,

59, 61, 63, 67, 69, 71, 73,

75, 77, 81, 85, 87, 137, 155,

171, 185, 187, 205, 207, 209,

213, 237, 251, 265, 267, 269,

275, 277, 281, 283, 285, 287,

289, 291, 295, 297, 299, 301,

303, 305, 307, 313, 315, 317,

319, 321, 323, 329, 335, 341,

343, 349, 351, 353, 361, 363,

367, 369, 383, 387, 389, 393,

423, 427, *see also* war

battlefield, 33, 39, 41, 49, 71,

77, 79, 81, 207, 289, 291,

301, 303, 315, 317, 337, 389,

397

bear, 115, 175, 193, 213, 231, *see also*  
animal

beauty, 99, 115, 199, 205, 223, 225,  
229, 251, 261, 263

Bhadra-kali (*Bhadrakālī*), 201

Bhāgada (*Bhagadā*), 203

Bhaga-datta (*Bhagadatta*), 61, 387

Bhaga-nanda (*Bhaganandā*), 201

Bharad-vaja (*Bharadvāja*), 223,

233, 407, 415, 418, 421, 429,

432, 433

Bharata (*Bharata*), 15, 21, 35, 39,

41, 45, 47, 49, 55, 61, 69, 73,

79, 87, 93, 95, 111, 129, 131,

133, 137, 141, 153, 157, 163,

171, 179, 187, 189, 191, 193,

197, 199, 201, 203, 205, 209,

213, 215, 223, 225, 227, 233,

235, 239, 241, 249, 251, 253,

255, 257, 263, 281, 285, 293,

# INDEX

- 299, 301, 305, 319, 321, 323,  
331, 345, 347, 359, 361, 363,  
365, 367, 375, 389, 391, 393,  
416  
Bhārata (*Bhārata*), 18, 51, 53, 65,  
71, 373, 423  
Bhāskara (*Bhāskara*), 185  
Bhāvada (*Bhavadā*), 201  
Bhāvinī (*Bhāvinī*), 201  
Bhayan-kari (*Bhayaṅkari*), 199  
Bhedī (*Bhedī*), 201  
Bheri-svana-maha-svana (*Bherī-  
svanamahāsvanā*), 203  
Bhima (*Bhīma*), 15, 18–21, 71, 73,  
77, 81, 187, 275, 281, 283,  
285, 287, 289, 293, 299, 301,  
303, 305, 307, 309, 313, 315,  
317, 319, 327, 329, 333, 335,  
339, 341, 345, 347, 383, 401,  
402, 410, 416, 419, 423, 425,  
433  
Bhima-sena (*Bhīmasena*), 37, 39,  
41, 73, 77, 79, 85, 285, 293,  
297, 299, 301, 303, 305, 307,  
313, 315, 317, 319, 327, 329,  
331, 333, 337, 339, 341, 343,  
345, 349, 361, 367, 385, 387,  
416, 425  
Bhishma (*Bhīṣma*), 16, 20, 21, 53,  
61, 79, 275, 295, 313, 349,  
353, 373, 383, 385, 409, 410,  
419, 428, 432  
Bhógavati (*Bhogavati*), 199  
Bhoja (*Bhoja*), 93, 433  
Bhrigu (*Bhṛgu*), 181, 219, 235, 255,  
407, 421  
Bhuri-shravas (*Bhūrīśravas*), 20,  
61, 275, 347, 353, 385, 410,  
429  
bhushúndi (*bhuśúndi*), 197  
Bhuti-tirtha (*Bhūtitīrthā*), 203  
bilva (*bilva*), 125  
bird, 177, 179, 211, 247, 321, 419  
birth, 19, 49, 133, 175, 233, 253,  
403, 414, 415, 418, 422, 424,  
426  
blessing, 155  
blood, 67, 163, 297, 301, 303, 307,  
309, 317, 319, 321, 335, 343,  
391, 397  
bone, 139, 255  
boon, 113, 145, 149, 203, 207, 221,  
231, 253, 255, 265, 267  
bow, 41, 211, 343, 419, 428, *see*  
*also* weapon  
Brahma (*Brahmā*), 87, 107, 131,  
133, 135, 149, 151, 173, 177,  
179, 185, 205, 207, 215, 221,  
247, 255, 257, 269, 405, 414,  
415, 417–419, 422–426, 429  
Brahman (*Brahman*), 97, 416  
brahma-sattrin (*brahmasattrin*),  
245, 247, 408  
brahmāstra (*brahmāstra*), 361, 363,  
410  
Brahma-yoni (*Brahmayoni*), 149,  
221, 405  
brahmin, 25, 93, 95, 97, 105, 107,  
115, 117, 119, 121, 123, 125,  
127, 137, 139, 141, 143, 145,  
147, 149, 151, 153, 155, 157,

- 159, 161, 165, 167, 169, 171,  
 193, 215, 221, 223, 229, 233,  
 235, 237, 239, 245, 247, 251,  
 253, 255, 259, 263, 265, 269,  
 271, 273, 277, 281, 395, 397,  
 401, 403–405, 410, 414, 417,  
 427, 429, 431, 433  
 Brihad·ambálíka (*Bṛhadambā-  
likā*), 199  
 Brihas·pati (*Bṛhaspati*), 16, 113,  
 155, 175, 177, 181, 207, 219,  
 235, 245, 249, 351  
 brother, 15, 21, 41, 49, 53, 61, 71,  
 87, 107, 115, 213, 259, 283,  
 291, 297, 329, 331, 349, 363,  
 403, 414–416, 418–420, 422,  
 425, 427–432, 434, *see also*  
 relative  
 Buddhi (*Buddhi*), 161, 405  
 Buddhi·kama (*Buddhikāmā*), 201  
 buffalo, *see also* animal  
 bull, 35, 67, 193, 287, 289, 297,  
*see also* animal  
 burn, 225, 227, 283, 349, 375, 401,  
 402, *see also* fire  
 butter, 113  
 camel, 93, 117, 175, 193, *see also*  
 animal  
 cat, 175, 193, 299, *see also* animal  
 Chakra (*Čakra*), 187  
 Chakra·nemi (*Čakranemi*), 199  
 Chámasodbhéda (*Čamasodbhe-  
da*), 105  
 Chándrabha (*Candrabha*), 191  
 Chandra·shita (*Candraśītā*), 201  
 chárana (*cāraṇa*), 283, 323  
 chariot, 41, 43, 51, 59, 61, 63, 277,  
 295, 339, 345, 353, 359, 361,  
 365, 371, 391, 410, 428, 430  
 charioteer, 16, 414, 417, 421, 427  
 Charu·vaktra (*Čāruvaktra*), 191  
 Charváka (*Čārvāka*), 389  
 Chasha·vaktra (*Čāṣavaktra*), 191  
 chastity, 223, 239, 251, 263, 265,  
 271, *see also* virtue  
 Chatur·danstra (*Caturdaṁṣṭra*),  
 191  
 Chatuṣ·karni (*Čatuṣkarnī*), 203  
 Chatuṣ·patha·nikéta (*Čatuṣ-  
pathaniketā*), 203  
 Chatuṣ·patha·rata (*Čatuṣpa-  
tharatā*), 203  
 Chátvara·vásini (*Čatvaravāsini*),  
 201  
 child, 95, 107, 175, 177, 179, 193,  
 253, 255, 259, *see also* rela-  
 tive  
 Chitra·deva (*Citradeva*), 191  
 Chitrángada (*Čitrāṅgada*), 428,  
 432  
 Chitra·sená (*Citrasenā*), 201, 406  
 city, 123, 147, 291, 359, 365, 371,  
 426, 431  
 clan, 17, 19, 215, 305, 339, 373,  
 375, 433  
 cloud, 81, 161, 177, 285  
 thundercloud, 43, 67, 289  
 club, 187, 197, 209, 369, *see also*  
 weapon  
 code, 16, 17, 22, 49, 51, 61, 69,  
 351, 385, 387, *see also* pact



# INDEX

- companion, 187, 345  
 compassion, 73, 125, 153, 161, 165, 347, 402  
 conch, 43, 207, 213, 283, 321, 343, 355, 359, 425  
 consecration, 23, 121, 147, 157, 173, 179, 181, 183, 199, 215, 217, 221, 393, 397, 404, 405, 408  
 constellation, 85, 99, *see also* star  
 contest, 63, 91, 289, 315, 333, *see also* duel  
 cooking, 225, 227, 229  
 copper, 97, *see also* iron  
 counsellor, 153, 329, 345  
 courage, 49, 189, 335, 363, 387, 391  
 cow, 93, 97, 109, 117, 119, 147, 149, 151, 177, 193, 235, 245, 285, 297, *see also* animal  
 creator, 101, 133, 135, 416, 418, 426, 432  
 crime, 17, 153  
   criminal, 57, 115, 351  
 curse, 97, 101, 103, 105, 107, 115, 159, 161, 163, 165, 219, 335, 407, 409  
 Dadhīcha (*Dadhīca*), 251, 255, 257, 427  
 Dāhadaha (*Dahadahā*), 201  
 Dāhana (*Dahana*), 187  
 Dāhati (*Dahati*), 187  
 daitya (*daitya*), 45, 47, 137, 173, 185, 207, 209, 211, 213, 215, 217, 257, 287, 400, *see also* demon  
 Daksha (*Dakṣa*), 99, 101, 103, 105, 131, 181, 414, 417, 422, 426, 427  
 Dalbhya (*Dalbhya*), 149, 151  
 Dama (*Dāmā*), 199  
 Dāmbara (*Ḍambara*), 187  
 dānava (*dānava*), 45, 47, 137, 171, 177, 179, 209, 237, 255, 257, 400, *see also* demon  
 dance, 117, 133, 135, 175, 273  
 Danda-bahu (*Daṇḍabāhu*), 191  
 Dāndaka (*Daṇḍaka*), 139, 420  
 Dantolūkhalika (*Dantolūkhalika*), 125  
 Dantolūkhalin (*Dantolūkhalin*), 123  
 darbha (*darbha*), 259  
 Darsha (*darsā*), 243, 407, *see also* sacrifice  
 Dārūka (*Dārūka*), 365, 371, 379  
 day, 77, 81, 85, 145, 183, 241, 293, 408  
 death, 18, 24, 49, 53, 69, 111, 143, 183, 209, 265, 267, 275, 285, 331, 341, 345, 351, 355, 387, 389, 393, 402, 404, 409, 421, 434  
 debt, 61, 293, 329, 337, 341  
 deceit, 20, 27, 299, 313, 319, 327, 367, 385, 393, *see also* strategy  
   deception, 21, 353  
 deer, 177, 193, *see also* animal  
 delusion, 49, *see also* fool  
 demon, 27, 45, 47, 117, 119, 135, 137, 139, 147, 155, 163, 165,

- 167, 169, 171, 179, 181, 183,  
185, 209, 221, 237, 255, 313,  
321, 353, 369, 400, 401, 403,  
405, 414–417, 419–428, 430–  
434  
descendant, 137, 171, 191, 415, 416,  
419, 421, 423, 426, 433, *see*  
*also* relative  
desire, 24, 33, 53, 117, 127, 137,  
141, 149, 155, 171, 173, 179,  
203, 205, 285, 295, 297, 315,  
331, 337, 341, 351, 353, 365,  
387, 393, 410  
destruction, 17, 35, 51, 53, 77, 147,  
185, 191, 205, 213, 215, 219,  
259, 273, 331, 339, 377, 426  
Dévala (*Devala*), 239, 241, 243,  
245, 247, 249, 415, 417  
Deva-mitra (*Devamitrā*), 201  
Devāpi (*Devāpi*), 143, 145, 404  
Deva-yajin (*Devayājīn*), 191  
device, 45, 47, *see also* strategy  
devotion, 35, 107, 127, 155, 223,  
225, 227, 239, 247, 253  
Dhama (*Dhāma*), 177  
Dhāmadhama (*Dhamadhamā*),  
201  
Dhānada (*Dhanadā*), 201  
Dhanan-jaya (*Dhanañjaya*), 307,  
313, 315, 327, 359, 363, 407,  
414  
Dhanan-jayā (*Dhanañjayā*), 207  
Dhanur-vaktra (*Dhanurvaktra*),  
191  
dharma (*dharma*), 19, 183, 209,  
410, 417, 422, 423, 427, 434  
Dhārmada (*Dharmada*), 191  
Dhatri (*Dhātṛ*), 51, 181, 187, 331,  
393, 414, 417, 422, 423, 432  
Dhishana (*Dhiṣaṇā*), 183  
Dhrishta-dyumna (*Dhṛṣṭa-*  
*dyumna*), 41, 347, 359, 409,  
418, 426  
Dhrita-rashtra (*Dhṛtarāṣṭra*), 15,  
21, 39, 41, 43, 45, 65, 75,  
77, 79, 91, 149, 151, 153, 275,  
281, 289, 293, 297, 299, 301,  
313, 315, 329, 331, 337, 339,  
353, 367, 371, 373, 375, 377,  
379, 391, 405, 414, 416, 418–  
423, 425, 427, 432, 434  
Dhriti (*Dhṛti*), 209  
Dhrúvaka (*Dhruvaka*), 191  
Dhruva-ratna (*Dhruvaratnā*), 199  
Dhumra (*Dhūmra*), 191  
dice, 293, 327, 349  
dim-witted, 17, 291, 327, *see also*  
fool  
dīndima (*dīṇḍima*), 207  
direction, 183, 209, 211, 249, 257,  
283, 289, 321, 351, 383  
Dirgha-jihva (*Dirghajihvā*), 201  
discipline, 107, 123, 127, 147, 149,  
151, 165, 177, 223, 227, 229,  
231, 239, 247, 259  
disease, 101, 103, 404  
Diti (*Diti*), 420  
divine, 41, 117, 131, 133, 135, 173,  
175, 177, 179, 181, 183, 213,  
215, 221, 225, 229, 233, 253,  
255, 263, 359, 405, 415, 419,

# INDEX

- 425, 429, 430, 434, *see also*  
god
- Dráupadi (*Draupadī*), 15, 17, 41,  
57, 79, 81, 85, 293, 295, 327,  
329, 359, 402, 409, 410, 418,  
422
- drink, 95, 109, III, 149, 343, 409
- Drona (*Drona*), 16, 20, 33, 35,  
43, 53, 61, 79, 275, 295, 345,  
347, 349, 353, 359, 363, 373,  
377, 383, 385, 387, 389, 391,  
395, 397, 409, 410, 415, 416
- drought, 229, 251, 255, 257
- drum, 207, 283, 321, 343  
kettledrum, 207, 213, 233
- Drúpada (*Drupada*), 418, 425,  
426, 428, 434
- duel, 18, 20, 25, 27, 315  
mace, 15, 19, 23–25, 63, 71, 81,  
85, 281, 285, 295, 347, 367,  
*see also* mace
- Dúhshala (*Duḥśalā*), 389
- Duhshāsana (*Duḥśāsana*), 15, 341,  
343, 387, 391, 409
- Dur-yódhana (*Duryodhana*), 15–  
22, 24, 25, 27, 33, 35, 37, 39,  
41, 43, 45, 55, 59, 65, 67, 71,  
73, 75, 77, 79, 81, 85, 93,  
275, 281, 283, 285, 287, 289,  
291, 293, 295, 297, 301, 303,  
305, 317, 319, 321, 327, 329,  
331, 335, 337, 339, 343, 345,  
347, 353, 355, 359, 365, 367,  
369, 375, 389, 391, 395, 397,  
400–402, 408, 410, 417–419,  
423, 430, 431
- duty, 51, 239, 335, 341, 349, 387
- Dvādasha-bhuja (*Dvādaśabhujā*),  
189
- Dvādashāksha (*Dvādaśākṣa*), 189
- Dvaipáyana (*Dvaipāyana*), 41, 45,  
237, 239, 275, 363, 371, 377,  
400, 405, 418, 425, 431–433
- Dvaita-vana (*Dvaitavana*), 119
- Dváraka (*Dvārakā*), 93, 277, 339
- Dváravati (*Dvāravati*), 339, 418
- Dvita (*Dvita*), 107, 109, III, 418,  
430
- Dyuti (*Dyuti*), 161, 405
- earring, *see also* ornament
- earth, 51, 53, 55, 57, 77, 139, 147,  
149, 175, 183, 199, 235, 267,  
269, 291, 303, 321, 341, 353
- earthquake, 303
- east, 109, 121
- Edi (*Edī*), 201
- Eka-chandra (*Ekacandrā*), 203
- Eka-chuda (*Ekacūdā*), 199
- Eka-jata (*Ekajata*), 189
- Ekáksha (*Ekākṣa*), 189
- Ékata (*Ekata*), 107, 109, III, 418,  
430
- Eka-tvacha (*Ekatvacā*), 203
- elephant, 41, 53, 79, 81, 93, 155,  
175, 193, 195, 211, 235, 283,  
285, 287, 297, 305, 321, 347,  
353, 409, 414, *see also* ani-  
mal
- embryo, 173, 175, 253
- enemy, 19, 35, 49, 55, 73, 75, 81,  
157, 185, 187, 199, 205, 207,

211, 213, 215, 255, 259, 299,  
 307, 315, 319, 327, 335, 339,  
 341, 343, 345, 351, 353, 361,  
 365, 369, 375, 385, 387, 414  
 energy, 149, 173, 209, 231, 251,  
 253, 257, 265  
 enmity, 157, 327, 329, 337, 343,  
 387  
 era, 107, 135, 403, 409  
 eternity, 167, 247, 265, 281, 337,  
 389  
 evil, 17, 49, 159, 169, 293, 295,  
 349, 351, 385  
 exile, 15, 339  
 eye, 159, 203, 231, 283, 285, 333,  
 373  
 faith, 295  
 fame, 61, 77, 257, 345, 405, 422  
 family, 47, 49, 293, *see also* rela-  
 tive  
 fate, 17, 22, 27, 289, 331, 395  
 father, 21, 53, 99, 101, 109, 141,  
 261, 293, 331, 335, 385, 389,  
 395, 415, 416, 418–426, 428,  
 429, 431–433, *see also* rela-  
 tive  
 favor, 341  
 fear, 19, 45, 47, 49, 51, 79, 111,  
 121, 135, 159, 161, 169, 209,  
 211, 219, 251, 275, 301, 307,  
 315, 321, 367  
 fee, 97, 109, 151, 235  
 feud, 157, 295, 317, 341  
 fig, *see also* fruit  
 fire, 67, 77, 93, 111, 151, 173, 177,  
 179, 181, 185, 189, 205, 207,

209, 211, 213, 215, 219, 227,  
 229, 263, 287, 291, 293, 327,  
 339, 361, 367, 369, 377, 402–  
 404, 407, 414, 418, 420, 424,  
 429, 431  
 fish, 193, 257  
 flower, 117, 221, 233, 237, 249,  
 307, 351  
 foe, 73, 353, *see also* enemy  
 food, 95, 119, 125, 147, 149, 155,  
 167, 229, 235, 249, 257, 267,  
 293, 299, 403  
 fool, 19, 55, 57, 327, 333, 375  
 foolish, 17, 33, 293, 339, 345,  
 349  
 foot, 59, 63, 69, 135, 193, 197,  
 207, 225, 227, 321, 327, 329,  
 339, 343, 345, 383, 385  
 forest, 53, 75, 139, 147, 151, 213,  
 221, 235, 237, 257, 261, 285,  
 293, 307, 315, 339, 349, 373,  
 408, 417, 420, 424  
 fortune, 291, 365, 397, 407, 423  
 friendship, 221, 395  
 friend, 19, 21, 49, 53, 59, 93, 97,  
 169, 331, 335, 345, 349, 351,  
 385, 391, 417  
 fruit, 119, 125, 145, 221, 225, 227,  
 229, 249, 263, 327, 331, 351,  
 369, 373  
 fury, 101, 151, 159, 163, 283, 285,  
 287, 303, 305, 307, 333, 335,  
 347, 371, 377, 395, *see also*  
 anger  
 Gadhin (*Gādhin*), 147, 149, 161,

# INDEX

- 423, 433  
 Gaja-shiras (*Gajaśiras*), 191  
 Gálava (*Gālava*), 263, 408  
 gambling, 15, 73, 79, 313, 349, 373, 402  
 game, 73, 293  
 Gana (*Gaṇā*), 203  
 Gandhāra (*Gāndhāra*), 75, 419, 428  
 Gandhāri (*Gāndhārī*), 26, 65, 349, 365, 367, 369, 371, 375, 377, 389, 418  
 gandhārva (*gandharva*), 115, 117, 127, 155, 163, 175, 177, 179, 181, 185, 207, 213, 237, 253, 297, 323, 351, 403, 433  
 Gandīva (*Gāṇḍīva*), 359, 361, 363  
 Ganga (*Gaṅgā*), 173, 175, 177, 179, 207, 215, 295, 345, 416, 426, 428  
 Gangēya (*Gaṅgeya*), 175, 429  
 Garga (*Garga*), 117, 119, 422  
 Garga-srotas (*Gargasrotas*), 117  
 garland, 77, 195, 205, 207, 213, 237, 431  
 Gāruda (*Garuḍa*), 183, 207, 283, 414, 424  
 Gati-talin (*Gatitālin*), 191  
 Gāutama (*Gautama*), 107, 109, 407, 415, 416, 421, 432, 433  
 Gavālgana (*Gavalgaṇa*), 427  
 Gaya (*Gaya*), 129, 419  
 Gāyana (*Gāyana*), 191  
 gem, 121, 181, 235, 363, *see also* jewel  
 general, 22, 157, 183, 215, 397, 409, 410, 429  
 Ghantākarna (*Ghaṇṭākarna*), 185  
 Ghatótkacha (*Ghatotkaca*), 347, 410  
 ghee, 155  
 Ghrana-shravas (*Ghrāṇasravas*), 189  
 Ghrītāchi (*Ghṛtācī*), 233  
 gift, 35, 55, 95, 97, 105, 115, 121, 125, 137, 141, 143, 155, 169, 171, 221, 233, 235, 251, 253, 265, 269, 271, 273, 351, 385, 387, 395, 401, 407  
 Gita-priya (*Gītāpriyā*), 199  
 glory, 17, 75, 77, 113, 175, 213, 293, 313, 339, 351, 367, 385, 393, *see also* fame  
 goat, 117, 177, 193, 235, *see also* animal  
 god, 25, 27, 73, 75, 101, 103, 105, 113, 115, 117, 121, 127, 133, 135, 137, 149, 155, 157, 163, 169, 171, 175, 177, 179, 181, 183, 185, 195, 199, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 231, 233, 237, 239, 243, 249, 253, 255, 257, 261, 263, 267, 269, 273, 281, 295, 297, 307, 313, 323, 351, 353, 369, 401, 404, 414, 416–418, 420, 422–425, 427–434  
 Go-karni (*Gokarṇī*), 203  
 gold, 65, 69, 93, 97, 117, 175, 215, 245, 273, 363

Go-mahīshada (*Gomahīśadā*),  
203

go-mukha (*gomukha*), 207

Go-nanda (*Gonanda*), 191

Go-pālī (*Gopālī*), 199

Go-stanī (*Gostanī*), 199

Gótama (*Gotama*), 383, 419, 422

Go-vinda (*Govinda*), 337, 361,  
369, 422

Go-vraja (*Govraja*), 191

grace, 59, 103, 135, 137, 153, 167,  
255, 363, 369

grandfather, 53, 79, 127, 129, 143,  
149, 161, 169, 179, 181, 183,  
193, 215, 219, 221, 347, 371,  
409, 416, 419, 422, 423, 426,  
428, *see also* relative

great-spirited, 25, 97, 107, 109,  
117, 123, 137, 149, 155, 187,  
193, 199, 205, 209, 233, 251,  
281, 287, 347, 371

greed, 21, 111, 115, 153, 331, 337,  
339, 345, 349, 351, 373

Gridhra-patra (*Gr̥dhrapatra*), 191

grief, 20, 153, 277, 331, 339, 351,  
353, 367, 371, 375, 377, 389,  
393, 395, 397, *see also* an-  
guish

Guha (*Guha*), 205, 209, 429

gúhyaka (*guhya*), 422

hair, 69, 167, 203, 259, 273, 291,  
297, 383

Hānsaja (*Hāṃsaja*), 191

Hansa-vaktra (*Hāṃsavaktra*), 191

happiness, 95, 139, 225, 273, 337,  
375

Hara (*Hara*), 67, 181, 229, 428

hare, 193, 403, 429, *see also* ani-  
mal

Hari (*Hari*), 191

Hari-pinda (*Haripīṇḍā*), 203

Hāsana (*Hasana*), 191

Hástina-pura (*Hastināpura*), 91,  
291, 365, 371, 379

hatred, 115, 403

heart, 77, 99, 295, 353

heat, 145

heaven, 23, 25, 27, 35, 47, 49, 63,  
69, 95, 109, 113, 145, 147,  
167, 171, 215, 227, 243, 261,  
263, 265, 267, 269, 271, 277,  
281, 329, 331, 351, 387, 404,  
423

hell, 111, 329, 331, *see also* heaven  
helmet, 69

herb, 101, 103, 105, 183, 249

hermitage, 137, 141, 147, 149, 157,  
161, 223, 225, 229, 233, 239,  
241, 243, 247, 261, 271, 273,  
349, *see also* ascetic

heroism, 19, 47, 49, 71, 85, 95,  
155, 187, 193, 211, 213, 251,  
265, 281, 297, 305, 321, 343,  
349, 353, 373, 377, 410

hero, 19, 23, 51, 57, 59, 61, 63,  
67, 85, 87, 97, 105, 107, 115,  
119, 183, 187, 199, 209, 271,  
275, 283, 285, 287, 289, 297,  
299, 301, 313, 315, 317, 319,  
335, 343, 347, 363, 371, 391

Hímavat (*Himavat*), 81, 129, 131,

# INDEX

173, 175, 177, 179, 181, 183,  
189, 227, 229, 233, 271, 317,  
402, 415, 430, 431  
Hirānya-kāshipu (*Hiranyakaśi-  
pu*), 45, 401  
Hiranyāksha (*Hiranyākṣa*), 45,  
401  
holy, 97, 117, 119, 131, 181, *see also*  
sacred  
honor, 20, 23, 47, 137, 273, 367  
hope, 81, 305, 315  
horror, 25, 113, 237, 297, 299, 303,  
315, 317, 321, *see also* fear  
horse, 41, 43, 53, 61, 65, 81, 93,  
97, 155, 235, 245, 287, 297,  
321, 353, 361, 365, 385, 391,  
422, 428–430, *see also* ani-  
mal  
hotri (*hotṛ*), 111, 171, 403, *see also*  
priest  
house, 155, 293, 349, 401, 402  
householder, 239, 249, 408  
Hradódara (*Hradodara*), 211  
Hri (*Hṛī*), 183  
human, 45, 61, 119, 127, 155, 225,  
237, 245, 267, 289, 297, 351,  
424  
hunger, 165, 167, 231, 257  
hunter, 37, 39  
husband, 99, 159, 175, 223, 245,  
261, 418, 425, *see also* rela-  
tive  
Īlavila (*Ilavilā*), 221  
Īvala (*Ilvala*), 47, 401, 432  
immoral, 20, 21, 147, 339, 353,  
387, *see also* injustice  
immortal, 49, 173, 235, 257, 417

incinerate, *see also* fire  
Indra (*Indra*), 23, 45, 47, 65, 87,  
167, 169, 181, 205, 219, 223,  
233, 235, 267, 273, 297, 299,  
301, 343, 401, 402, 405, 410,  
414, 415, 420, 423–426, 428,  
430, 431, 433  
Indra-tirtha (*Indratīrtha*), 225,  
235  
injustice, 21, 333, 337, 347, 385,  
387  
insult, 67, 329  
intoxication, 287, 297  
iron, 65, 73, 97, 197, 285, 301, 307  
Jaigishāvya (*Jaigīṣavya*), 239, 241,  
243, 245, 247, 249, 251  
Jalándhama (*Jalandhama*), 189  
Jala-sandha (*Jalasandha*), 387  
Jaléla (*Jalēlā*), 201  
Jaléshvari (*Jalēśvarī*), 201  
Jamad-agni (*Jamadagni*), 407,  
415, 416, 421, 427, 432, 433  
Jámbuka (*Jambuka*), 191  
Jambúka (*Jambūka*), 191  
Janam-éjaya (*Janamejaya*), 105,  
117, 125, 153, 171, 173, 193,  
237, 241, 271, 281, 289, 425,  
431  
Janárdana (*Janārdana*), 41, 75, 87,  
313, 363, 367, 371, 377, 379,  
422  
Jana-sthana (*Janasthāna*), 139,  
404  
Jarāyu (*Jarāyu*), 201  
Jarjaránana (*Jarjarānanā*), 201

Jata-dhara (*Jaṭādhara*), 191  
 Jatálíka (*Jaṭālikā*), 201  
 Játhara (*Jāṭhara*), 191  
 Jatin (*Jaṭin*), 191  
 Jávana (*Javana*), 191  
 javelin, 369, *see also* weapon  
 Jaya (*Jaya*), 189, 209  
 Jayad-ratha (*Jayadratha*), 61, 275,  
 349, 387, 410  
 Jaya-priya (*Jayapriyā*), 201  
 Jayat-sena (*Jayatsena*), 406  
 Jayat-senā (*Jayatsenā*), 199  
 Jayávati (*Jayāvati*), 199  
 jewel, 53, 95, 97, 155, 181, 235, 363  
 jhárjhara (*jharjhara*), 207  
 Jihva (*Jihva*), 185  
 joy, 33, 39, 41, 67, 75, 85, 87, 95,  
 97, 105, 107, 109, 115, 129,  
 133, 135, 137, 141, 149, 153,  
 155, 163, 171, 173, 183, 197,  
 203, 211, 213, 217, 227, 237,  
 241, 253, 255, 259, 261, 263,  
 267, 277, 281, 283, 285, 289,  
 339, 341, 343, 355, 363, 385,  
*see also* happiness  
 jujube, 225, 227, 229  
 justice, 21, 313, 353, *see also* injus-  
 tice  
 Jvala (*Jvala*), 185  
 Jvala-jihva (*Jvālājihva*), 191  
 Kailása (*Kailāsa*), 79, 185, 293  
 Káitabha (*Kaiṭabha*), 239, 285,  
 407  
 Kalá (*Kalā*), 183, 406  
 Kala-kaksha (*Kālakakṣa*), 191  
 Kala-kantha (*Kālakañṭha*), 191  
 Kalashódara (*Kalāśodara*), 191

Kaléhika (*Kāleḥikā*), 203  
 Kali (*Kālī*), 337, 409  
 Kaliká (*Kālikā*), 201, 406  
 Kalínga (*Kaliṅga*), 75, 191  
 Kalyáni (*Kalyānī*), 199  
 Kama-chari (*Kāmacarī*), 201  
 Kámada (*Kāmadā*), 203  
 Kámala (*Kamalā*), 201  
 Kamalákshi (*Kamalākṣī*), 199  
 Kambója (*Kāmboja*), 421  
 Kanakáksha (*Kanakākṣa*), 191  
 Kanakápida (*Kanakāpīḍa*), 191  
 Kanakávati (*Kanakāvatī*), 199  
 Káncana (*Kāncana*), 189  
 Kanchanáksha (*Kañcanākṣa*), 189  
 Kanchanákshi (*Kañcanākṣī*), 127,  
 129  
 Kándara (*Kandarā*), 201  
 Kandúti (*Kaṇḍūti*), 201  
 Kánkana (*Kaṅkaṇā*), 201  
 Kansa (*Kamsa*), 347  
 Kántakini (*Kaṇṭakini*), 201  
 Kapála-móchana (*Kapālamocana*), 137, 139, 141, 415  
 Kapi-skandha (*Kapiskandha*), 189  
 Karaláksha (*Karālākṣa*), 191  
 Kara-pávana (*Kārapavana*), 273  
 Karna (*Karṇa*), 20, 49, 53, 61, 79,  
 203, 275, 295, 347, 349, 353,  
 359, 363, 383, 385, 387, 391,  
 410, 417, 423, 427, 433  
 Karttikéya (*Kārttikeya*), 171, 175,  
 179, 185, 187, 199, 203, 211,  
 429  
 Kashtha (*Kāṣṭha*), 183



# INDEX

- Káshyapa (*Kaśyapa*), 181, 183, 235,  
407, 414–416, 419, 424, 432,  
433
- Káthaka (*Kathaka*), 191
- Kaubéra (*Kauberā*), 221
- Káukulika (*Kaukulikā*), 201
- Káurava (*Kaurava*), 15–20, 22, 23,  
25, 35, 37, 43, 49, 55, 61, 85,  
91, 275, 285, 291, 303, 307,  
315, 327, 331, 343, 365, 377,  
389, 395, 402, 409, 415–418,  
420–423, 427, 429
- Kaurávyā (*Kauravyā*), 161
- káušhika (*kausika*), 161, 303
- Kavi (*Kavi*), 137
- Kékaya (*Kekaya*), 287, 421
- Késhava (*Keśava*), 67, 85, 87, 91,  
105, 259, 287, 315, 327, 335,  
337, 359, 361, 371, 377, 422
- Kesha-yantri (*Keśayantrī*), 201
- Keshin (*Keśin*), 377
- Khadga (*Khadga*), 191
- Khanda-khanda (*Khaṇḍakhaṇ-  
ḍā*), 201
- Khándava (*Khāṇḍava*), 77, 291,  
402
- Khara-jangha (*Kharajāṅghā*), 201
- Khara-karni (*Kharakarnī*), 203
- Khari (*Kharī*), 199
- Khyata (*Khyātā*), 201
- kill, 21, 53, 57, 61, 63, 69, 73, 75,  
77, 211, 213, 255, 275, 283,  
313, 315, 329, 331, 353, 414,  
421, 425, 431
- kindness, 143, 179, 255
- king, 21, 33, 37, 43, 47, 51, 55, 59,  
69, 73, 75, 79, 87, 91, 95,  
109, 121, 147, 153, 169, 211,  
223, 235, 269, 275, 283, 287,  
289, 295, 305, 313, 327, 329,  
331, 333, 339, 343, 347, 349,  
351, 353, 359, 377, 383, 389,  
391, 393, 397, 404, 408, 416,  
418–429, 431–434
- kingdom, 15, 51, 53, 57, 63, 73,  
75, 77, 81, 149, 151, 153, 293,  
315, 349, 353, 369, 387, 402,  
419
- Kinkara (*Kinkara*), 67
- kinsman, 16, 19, 49, 53, 259, 329,  
331, 339, 345, 349, 385, 393,  
*see also* relative
- Kirítin (*Kirītin*), 191
- Kirti (*Kīrti*), 161, 405
- Kókanada (*Kokanada*), 189, 191
- Kókilaka (*Kokilaka*), 191
- Kósala (*Kosala*), 131
- Kótara (*Koṭarā*), 201
- krákacha (*krakaca*), 207
- Kratha (*Krātha*), 191, 406
- Kratu (*Kratu*), 181
- Krauncha (*Krauñca*), 211, 213,  
407
- Kripa (*Kṛpa*), 16, 33, 43, 275, 345,  
373, 387, 389, 391, 393, 395,  
397, 419, 428
- Krishna (*Kṛṣṇa*), 16, 18–22, 24,  
27, 55, 75, 85, 91, 93, 189,  
237, 275, 287, 333, 339, 341,  
343, 347, 353, 359, 361, 363,  
365, 369, 371, 379, 395, 401,

402, 405, 414, 415, 417, 419–  
 423, 425, 428, 430–433  
 Krishná (*Kṛṣṇā*), 201, 349, 406,  
 418  
 Krishna-karni (*Kṛṣṇakarnī*), 203  
 Krishna-kesha (*Kṛṣṇakeśa*), 191  
 Krishnáujas (*Kṛṣṇaujas*), 191  
 Krita (*Kṛta*), 123, 145, 217, 403  
 Krita-varman (*Kṛtavarman*), 16,  
 33, 43, 93, 275, 383, 387, 389,  
 420, 423, 428, 433  
 Kṛttika (*Kṛttikā*), 173, 175, 215,  
 405  
 Kródhana (*Krodhanā*), 199  
 Króshana (*Krośanā*), 201  
 kshatriya (*kṣatriya*), 18, 22, 33,  
 49, 55, 95, 147, 167, 237,  
 275, 373, 395, 397, 400, 407,  
 410, 417  
 Kshema-vaha (*Kṣemavāha*), 191  
 Kshiti-kámpana (*Kṣitikampana*),  
 189  
 Kshura-karni (*Kṣurakarnī*), 203  
 Kubéra (*Kubera*), 205, 221, 408,  
 420, 425, 426  
 Kuhu (*Kuhū*), 183  
 Kúkkutika (*Kukkuṭikā*), 201  
 Kumára (*Kumāra*), 23, 171, 173,  
 175, 177, 179, 183, 185, 187,  
 189, 193, 199, 205, 207, 211,  
 213, 215, 217, 429  
 Kúmbhaka (*Kumbhaka*), 191  
 Kumbhándakódara (*Kumbhāṇ-  
 dakodara*), 191  
 Kumbha-vaktra (*Kumbhavaktra*),  
 191  
 Kúmbhika (*Kumbhikā*), 201

Kúmuda (*Kumuda*), 187, 189  
 Kúmuda-malin (*Kumudamālin*),  
 185  
 Kunadika (*Kunadika*), 189  
 Kunda (*Kunda*), 187  
 Kundárika (*Kuṇḍārikā*), 201  
 Kuni Garga (*Kuṇi Garga*), 261,  
 419  
 Kúnjala (*Kuñjala*), 191  
 Kunti (*Kuntī*), 41, 47, 51, 75, 77,  
 81, 281, 303, 361, 409, 414,  
 416, 418, 421, 423, 425, 426,  
 434  
 Kuru (*Kuru*), 45, 53, 71, 75, 91,  
 93, 125, 131, 173, 175, 201,  
 223, 255, 265, 267, 273, 283,  
 287, 289, 291, 293, 295, 299,  
 305, 313, 319, 329, 331, 343,  
 351, 359, 375, 377, 418, 419,  
 421, 423  
 Kuru-kshetra (*Kurukṣetra*), 15, 24,  
 25, 97, 125, 131, 265, 269,  
 271, 281, 283, 408, 414, 427,  
 430  
 Kúshika (*Kuśika*), 145, 147, 419  
 Kúsuma (*Kusuma*), 187  
 lac, 293, 349, 401, 402  
 lady, 159, 225, *see also* woman  
 lake, 19, 33, 37, 39, 41, 43, 45, 47,  
 49, 51, 183, 219, 255, 269,  
 275, 315, 321, 400, 405, 418,  
 423, 427  
 Lákshmana (*Lakṣmaṇa*), 389  
 Lakshmi (*Lakṣmī*), 209

# INDEX

- Lamba (*Lambā*), 201  
 Lamba-payo-dhara (*Lambapa-yodharā*), 201  
 Lāmbini (*Lāmbinī*), 201  
 lance, 197, 209, 369, *see also* weapon  
 language, 205  
 Lanka (*Laṅkā*), 427  
 law, 22, 49, 137, 329, 353, 395, 397, *see also* unlawful  
 life, 47, 49, 51, 57, 65, 75, 77, 255, 257, 293, 315, 331, 387  
 lineage, 75, 127, 173, 375  
 lion, 79, 175, 193, 213, 265, 285, 319, 420, *see also* animal  
 lion-roar, 41, 283, 307  
 Lohāja-vaktra (*Lohājavaktra*), 191  
 Loha-mékhala (*Lohamekhalā*), 201  
 Lohitāksha (*Lohitākṣa*), 185  
 Lohitākshi (*Lohitākṣī*), 201, 203  
 lord, 43, 53, 101, 115, 153, 169, 171, 173, 177, 181, 185, 189, 211, 213, 215, 217, 225, 229, 231, 269, 289, 295, 321, 329, 359, 363, 389, 417, 424, 426, 431  
 mace, 15, 18, 19, 23–25, 33, 41, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 85, 177, 189, 197, 209, 255, 275, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 313, 315, 317, 319, 329, 333, 335, 343, 347, 367, 369, 389, *see also* weapon  
 Machákruka (*Macakruka*), 269  
 Mádhava (*Mādhava*), 16, 45, 75, 85, 117, 141, 215, 265, 275, 333, 355, 369, 371, 422, 423  
 Mádhavi (*Mādhavī*), 199  
 Madhu (*Madhu*), 75, 91, 93, 237, 239, 285, 345, 377, 402, 407, 423  
 Madhu-kumbha (*Madhukumbhā*), 201  
 Mádhulika (*Madhulikā*), 201  
 Mádhura (*Madhura*), 191  
 Madhu-varna (*Madhuvārṇa*), 191  
 Madra (*Madra*), 61, 275, 423, 428  
 Mádravati (*Mādravatī*), 327, 420, 423  
 Madri (*Mādrī*), 41, 85, 361, 423, 425, 427, 428  
 Mágadha (*Māgadha*), 75, 420  
 Māghavat (*Maghavat*), 321, 420  
 magic, 41, 43, 45, 187, 403  
 Maha-bala (*Mahābalā*), 201, 203  
 Maha-chuda (*Mahācūdā*), 199  
 Maha-deva (*Mahādeva*), 133, 135, 165, 229, 428  
 Maha-java (*Mahājavā*), 201  
 Maha-jaya (*Mahājaya*), 189  
 Maha-karni (*Mahākarnī*), 203  
 Maha-kaya (*Mahākāyā*), 203  
 Maha-sena (*Mahāsena*), 171, 207, 209, 211, 429  
 Maha-vega (*Mahāvegā*), 201  
 Maha-yashas (*Mahāyaśas*), 203  
 Mahéndra (*Mahendra*), 187, 205  
 Mahéshvara (*Maheśvara*), 173, 215, 269, 428  
 Máhisha (*Mahiṣa*), 211

Mahishánana (*Mahiṣānanā*), 203  
 Mahódara (*Mahodara*), 137, 139,  
 141, 404  
 maiden, 223, 227, 259, 261, 265  
 maitra (*maitra*), 93  
 Maitrávaruni (*Maitrāvaruṇi*),  
 161, 432  
 Maitréya (*Maitreya*), 335, 409  
 Májjana (*Majjana*), 191  
 Mālatika (*Mālatikā*), 199  
 Mánasa (*Mānasa*), 405  
 Mandódari (*Mandodari*), 201  
 Mani (*Mani*), 185  
 Mani-kúttika (*Manikūttikā*), 201  
 Mánkana (*Maṅkaṇaka*), 127,  
 131, 133, 135, 137, 424, 430  
 Mánmatha-kara (*Manmatha-*  
*kara*), 191  
 Mano-*java* (*Manojavāone*), 201  
 Mano-*rama* (*Manoramā*), 127  
 Mánthini (*Manthinī*), 203  
 mantra, 113, 161, 181, 225, 241, 243  
 Manu (*Manu*), 181  
 Maríchi (*Marīci*), 181  
 Marut (*marut*), 133, 177, 181, 221,  
 237, 432  
 Marutáshana (*Mārutāśana*), 191  
 massacre, 22, 27, 35, 347, 363,  
 411, *see also* kill  
 Mataríshvan (*Mātarīshvan*), 137  
 Mátkulika (*Matkulikā*), 201  
 meat, 37, 39, 153  
 Megha-karna (*Meghakarṇā*), 203  
 Megha-mala (*Meghamālā*), 203  
 Megha-malin (*Meghamālin*), 189  
 Megha-nada (*Meghanāda*), 191  
 Megha-svana (*Meghasvanā*), 199

Megha-vāhini (*Meghavāhinī*),  
 201  
 menstruation, 15, 79, 293, 329,  
 349  
 merit, 15, 23, 171, 251, 269, 395,  
 400  
 Meru (*Meru*), 119, 183, 189, 415,  
 421, 424, 429  
 Mesha (*Meṣa*), 191  
 meteor, 209, 291, 321  
 might, 22, 77, 185, 395  
 milk, 155, 173  
 mind, 55, 61, 111, 127, 131, 147,  
 149, 227, 229, 239, 293, 351,  
 375, 414, 415, 422, 424, 426  
 miracle, 20, 179, 303, 353  
 Mitra (*Mitra*), 181, 187, 245, 273,  
 414, 424, 428, 430, 431  
 monarch,, *see also* king  
 money, 37, *see also* wealth  
 monkey, 115, 211, 213, 429, 431,  
*see also* animal  
 month, 103, 183  
 moon, 87, 97, 99, 101, 103, 105,  
 175, 181, 185, 217, 251, 283,  
 403, 408, 422, 427, 429  
 morality, 16, 19–21, 27, 69, 329,  
 337, 349, 351, 373, 387, 410  
 mountain, 65, 67, 119, 175, 177,  
 189, 205, 211, 213, 229, 271,  
 277, 291, 419, 420, 422, 424,  
 433  
 Mukha-karni (*Mukhakarṇī*), 203  
 Múkuta (*Mukutā*), 203  
 mule, 117, *see also* animal

# INDEX

Mundi (*Muṇḍī*), 201  
 music, 117, 175  
 naga (*nāga*), 183, 189  
 Naga-dhānvana (*Nāgadhanvāna*),  
   121  
 Nāhusa (*Nahuṣa*), 155, 434  
 Naigaméya (*Naigameya*), 177, 179  
 Náimisha (*Naimiṣa*), 121, 123, 129,  
   153  
 Naimishíya (*Naimiṣīya*), 125, 149  
 náirrita (*nairṛta*), 185, 207, 215,  
   221  
 Nákula (*Nakula*), 71, 73, 423, 425,  
   427  
 Nala-kúbara (*Nalakūbara*), 221  
 Námuchi (*Namuci*), 169, 171  
 Nándana (*Nandana*), 187, 191  
 Nándini (*Nandini*), 199  
 Nandi-sena (*Nandisena*), 185  
 Nārada (*Nārada*), 177, 249, 261,  
   263, 273, 277  
 Nau-karni (*Naukarṇī*), 203  
 night, 99, 101, 111, 169, 183, 215,  
   231, 429  
 Nisháda (*Niṣāda*), 403  
 Nishkutika (*Niṣkutikā*), 201  
 noble, 49, 97, 159, 349  
 non-violence, 127, 239, *see also*  
   violence  
 north, 131, 143, 265, 269, 281, 416  
 Nriga (*Nṛga*), 269  
 Nritya-priya (*Nṛtyapriyā*), 201  
 nymph, 115, 127, 163, 181, 205,  
   233, 237, 251, 253, 307, 323,  
   351, 405, 419  
 ocean, 103, 139, 183, 189, 217, 235,  
   241, 243, 427, 430, 432

offering, 151, 155, 267, 375, 404,  
   407, 408  
 Óghavati (*Oghavati*), 127, 131, 365  
 omen, 117  
 ornament, 95, 149, 175, 189, 197,  
   205, 209, 213, 215, 263, 363  
 pact, 169, 263, 373, 387, 401  
 Padmāvati (*Padmāvati*), 201  
 Paka (*Pāka*), 205, 223, 225, 251,  
   257  
 Pakshálika (*Pakṣālikā*), 201  
 Pálita (*Pālitā*), 199  
 palm, 119, 155  
 Panchajánya (*Pāñcajanya*), 355  
 Pāñchaka (*Pañcaka*), 187  
 Panchála (*Pāñcāla*), 37, 41, 53,  
   61, 63, 67, 77, 149, 287, 323,  
   339, 343, 345, 355, 395, 418,  
   425, 426, 429, 431, 434  
 Pancha-vaktra (*Pañcavaktra*), 191  
 Pándava (*Pāṇḍava*), 15–23, 25, 27,  
   33, 37, 39, 41, 43, 45, 47, 57,  
   59, 61, 67, 69, 71, 77, 79,  
   81, 85, 87, 91, 93, 265, 275,  
   281, 283, 291, 295, 297, 299,  
   305, 307, 313, 315, 319, 323,  
   327, 329, 335, 337, 339, 343,  
   345, 349, 353, 355, 359, 361,  
   365, 371, 373, 375, 377, 379,  
   383, 385, 387, 401, 402, 408,  
   411, 414, 416, 418, 419, 421,  
   423, 425, 427, 428, 431, 432,  
   434  
 Pandu (*Pāṇḍu*), 33, 35, 37, 39,  
   53, 59, 75, 91, 297, 301, 303,

345, 347, 359, 361, 375, 377,  
 383, 385, 414, 416, 418, 422,  
 423, 425, 427, 434  
 Pándura (*Pāṇḍura*), 191  
 Pani-kurchas (*Pāṇikūrcas*), 191  
 Panítaka (*Pāṇítaka*), 187  
 Panka-digdhānga (*Paṅkadig-  
 dhāṅga*), 191  
 Párasu-rama (*Paraśurāma*), 407,  
 420, 427  
 Páriga (*Parigā*), 187  
 Paríshruta (*Paríshruta*), 189, 191  
 Partha (*Pārtha*), 33, 51, 59, 61, 67,  
 77, 79, 305, 317, 349, 359,  
 363, 414, 416  
 Párvati (*Pārvatī*), 189, 426, 428,  
 431  
 Pashu-pati (*Paśupati*), 205, 429  
 patron, 109  
 Paurṇamása, *see also* sacrifice  
 peace, 55, 91, 365, 373, 401, 402,  
*see also* war  
 peacock, 193, 197, 207, *see also*  
 bird  
 peak, 81, 175, 271, 291, *see also*  
 mountain  
 pearl, 97, 363  
 perfection, 139, 141, 145, 185, 231,  
 239, 247, 249, 271, 403, 429  
 Phálguna (*Phalguna*), 61, 71, 73,  
 369, 414  
 pilgrimage, 15, 23, 24, 93, 123,  
 402  
 Pingákshi (*Piṅgākṣī*), 201  
 pishácha (*piśāca*), 119, 237, 321,  
 403  
 Plaksha-prásravana (*Plakṣapra-*

*sravana*), 271, 277  
 planet, 183, 285  
 plant, 103, 117  
 pleasure, 53, 155, 203, 233, 351,  
 410, *see also* happiness  
 ploy, 21, 45, 47, 299, 347, 353, *see  
 also* strategy  
 poison, 57, 285, 293, 349, 401  
 portent, 323, *see also* omen  
 power, 17, 35, 55, 97, 99, 117, 119,  
 133, 135, 137, 143, 145, 149,  
 157, 159, 165, 173, 175, 177,  
 179, 185, 187, 205, 213, 231,  
 237, 239, 243, 245, 247, 249,  
 251, 257, 263, 285, 319, 329,  
 363, 367, 371, 377, 432  
 powerful, 22, 47, 65, 73, 93,  
 173, 187, 211, 221, 247, 261,  
 281, 297, 303, 307, 335, 341,  
 371, 434  
 Prabhása (*Prabhāsa*), 97, 99, 105,  
 191  
 Prabhávati (*Prabhāvatī*), 199  
 Prachétas (*Pracetās*), 181  
 Prahása (*Prahāsa*), 191  
 Prahláda (*Prahlāda*), 297  
 Praja-pati (*Prajāpati*), 25, 107, 257,  
 265, 269, 281, 417  
 Pralámba (*Pralamba*), 219, 335  
 Pramána-koti (*Pramāṇakoti*), 293  
 Pramátha (*Pramātha*), 185  
 Pramóda (*Pramoda*), 191  
 Prasankhyāna (*Prasāṅkhyāna*),  
 123

# INDEX

Pratishtha (*Pratiṣṭhā*), 203  
 Pravāha (*Pravāha*), 191  
 praya (*prāya*), 347, 410  
 pride, 47, 57, 81, 287, 319, 355  
 priest, 93, 97, 111, 121, 167, 171,  
 403, 417, *see also* brahmin  
 prince, 41, 275, 347, 419, 421, 423,  
 428, *see also* king  
 Pritha (*Prthā*), 73, 289, 423, 425,  
 426  
 Prithūdaka (*Prthūdaka*), 141, 143  
 Prithu-shravas (*Prthuśravas*), 191  
 Prithu-vaktra (*Prthuvaktrā*), 201  
 Priya-dārshana (*Priyadarśana*),  
 189  
 Priyaka (*Priyaka*), 191  
 Priya-mālyanulēpana (*Priya-  
 mālānulepana*), 189  
 prosperity, 153, 205, 263, 271, 335,  
 429  
 Pūlahā (*Pulaha*), 181  
 Pulāstyā (*Pulastya*), 47, 181, 433  
 Pundarīka (*pundarīka*), 245, 408  
 Punya-naman (*Puṇyanāman*), 189  
 Puran-dara (*Puraṁdara*), 81, 363,  
 420  
 Puru (*Puru*), 121, 426  
 Pushan (*Pūṣan*), 181, 187, 414, 421,  
 425  
 Pūshana (*Pūṣaṇā*), 201  
 Pūshkara (*Puṣkara*), 129  
 Pushpa-danta (*Puṣpadanta*), 189  
 Pushti (*Puṣṭi*), 161, 405  
 pushya (*puṣya*), 85, 91, 93  
 Pūtana (*Pūtana*), 201  
 queen, 375, *see also* king  
 quiver, 51, 359, 361

Radha (*Rādhā*), 341, 421  
 radiance, 69, 105, 173, 175, 179,  
 205, 207, 213, 223, 233, 237,  
 283, 287, 301, 303  
 rage, 20, 61, 65, 91, 101, 147, 159,  
 209, 213, 283, 285, 293, 303,  
 305, 313, 339, 367, 383, 391,  
*see also* anger  
 Raghu (*Raghu*), 139  
 Rahu (*Rāhu*), 291  
 rain, 81, 121, 287, 425  
 Raja (*Raja*), 191  
 Raja-suya (*rājasūya*), 171, 237, 245,  
 251, 405, 408  
 Raka (*Rākā*), 183  
 rākshasa, *see also* demon  
 Rama (*Rāma*), 20, 47, 85, 87, 91,  
 93, 97, 107, 119, 121, 125,  
 127, 137, 139, 149, 155, 235,  
 265, 269, 271, 273, 275, 277,  
 281, 285, 287, 333, 335, 337,  
 339, 401, 402, 404, 407, 416,  
 427, 429  
 Rama-tirtha (*Rāmatīrtha*), 235  
 Ranótkata (*Raṇotkata*), 191  
 Rathāksha (*Rathākṣa*), 191  
 Rāvana (*Rāvana*), 47, 285, 401,  
 404, 408, 426, 427  
 realm, 25, 57, 155, 231, 243, 245,  
 247, 255, 267, 269, 281, 337,  
 387, 389, 395, *see also* world  
 recitation, 123, 125, 127, 143, 241,  
 257, 259, 315, 408  
 refuge, 16, 101, 153, 165, 211, 377  
 relative, 19, 49, 329, 345, 393

release, 97, 101, 137, 139, 141, 165,  
167, 171, 404, 421  
renown, 147, *see also* fame  
respect, 95, 153, 159, 165, 175, 177,  
241, 359, 361  
reward, 97  
rich, 111, 155, 157, 159, 243, 363,  
403, 422, *see also* wealth  
righteous, 20, 39, 41, 51, 61, 75,  
77, 87, 107, 121, 127, 133,  
143, 149, 151, 153, 155, 157,  
159, 233, 239, 241, 247, 251,  
259, 291, 313, 329, 337, 339,  
341, 345, 349, 363, 373, 375,  
379, 407, 410, 418, 434, *see*  
*also* virtue  
Rikshámbika (*Rkṣāmbikā*), 201  
rite, 113, 151, 169, 173, 175, 181,  
217, 221, 243, 249, 263, *see*  
*also* ritual  
ritual, 97, 123, 127, 129, 149, 151,  
155, 233, 235, 237, 245, 249,  
271, 400, 403–405, 407, 408,  
430  
rival, 303, 333, 365, 375, 393  
rivalry, 157  
river, 28, 105, 121, 125, 129, 131,  
139, 155, 157, 159, 161, 163,  
165, 167, 169, 171, 175, 183,  
189, 217, 219, 237, 253, 255,  
277, 293, 321, 365, 415, 416,  
419, 421, 424–426, 428, 430,  
433  
roar, 49, 209, 211, 291, 305, 307,  
321, 343, 355, 397  
robe, 119, 203, 205, 287, 377

Rochamána (*Rocamānā*), 203  
Róhini (*Rohiṇī*), 85, 87, 91, 93,  
95, 99, 101, 117, 259, 273,  
275, 285, 333, 339, 415  
Rudra (*Rudra*), 135, 177, 179, 181,  
189, 205, 207, 221, 245, 406,  
414, 420, 429  
Rudra-roma (*Rudraromā*), 199  
ruler, 37, 55, 59, 179, 217, 329,  
416, 422  
Rushángu (*Ruṣaṅgu*), 141, 143  
sacred, 23, 25, 28, 93, 97, 107,  
113, 115, 119, 123, 137, 139,  
141, 143, 145, 157, 167, 169,  
219, 221, 227, 233, 249, 251,  
255, 271, 273, 277, 281, 365,  
389, 403, 415, 417, 424  
sacrifice, 23, 27, 35, 93, 97, 101,  
107, 109, 113, 123, 125, 127,  
129, 131, 145, 149, 151, 153,  
155, 157, 161, 167, 169, 171,  
219, 235, 237, 243, 245, 251,  
265, 267, 269, 271, 337, 339,  
385, 395, 403–405, 407, 408,  
418, 420, 428, 430, 431  
sadhya (*sādhya*), 177, 181, 189  
Saha-deva (*Sahadeva*), 71, 73, 423,  
425  
Sahásra-bahu (*Sahasrabāhu*), 189  
Saman (*Sāman*), 111, 403  
Samánta-pāñchaka (*Samanta-*  
*pañcaka*), 25, 123, 179, 265,  
269, 281, 389  
Samédi (*Samedī*), 201  
Samúdra-vega (*Samudravega*), 191



# INDEX

- Samúdrónmādāna (*Samudron-mādāna*), 191
- Sanat-kumāra (*Sanatkumāra*), 215, 407, 429
- Sanchāraka (*Saṅcāraka*), 191
- sāngraha (*saṅgraha*), 175, 189
- Sānjaya (*Samjaya*), 33, 59, 281, 289, 333, 343, 383, 385, 419
- Sānkrama (*Samkrama*), 187
- Sanśhāptaka (*Samśhaptaka*), 363
- Santānika (*Santānikā*), 201
- Santārjana (*Santarjana*), 189
- Sapta-sarāsvata (*Saptasārasvata*), 24, 127, 131, 137
- Sarāsvata (*Sārasvata*), 251, 255, 257, 259
- Sarāsvatī (*Sarasvatī*), 15, 23, 24, 93, 97, 103, 105, 111, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 137, 139, 141, 143, 147, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 179, 181, 183, 215, 237, 253, 255, 257, 271, 277, 283, 402, 403, 414–421, 424–430, 432–434
- Sattra (*sattra*), 123, 403, 408, *see also* sacrifice
- Sātvata (*Sātvata*), 33, 271, 365, 371, 387, 389
- Sātyaka (*Satyaka*), 428
- Sātyaki (*Sātyaki*), 41, 77, 87, 347, 359, 365, 410, 423, 428, 433, 434
- Sautrāmaṇi (*sautrāmaṇi*), 245, 408
- Savya-sachin (*Savyasācin*), 363, 414
- scout, 39
- sea, 103, 189, 219, *see also* ocean
- season, 181, 183, 221, 285, 287
- seed, 103, 133, 173, 233, 253
- seer, 25, 105, 109, 113, 115, 119, 121, 123, 125, 127, 129, 133, 135, 137, 139, 141, 143, 145, 149, 151, 153, 157, 159, 161, 163, 167, 177, 181, 213, 223, 227, 229, 231, 233, 237, 241, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 281, 335, 363, 371, 407, 415, 416, 419–422, 425, 429, 431–433, *see also* ascetic
- senses, 145, 251, 307, 309
- serpent, 121, *see also* snake
- servant, 93, 408
- Shābara (*Śabara*), 147
- Shachi (*Śaci*), 77, 183, 402
- Shaibya (*Śaibya*), 365
- Shaila-kampin (*Śailakampin*), 191
- Shaka-vaktra (*Śakavaktra*), 191
- Shakha (*Śakha*), 177, 179
- Shakra (*Śakra*), 25, 63, 67, 69, 79, 169, 177, 205, 217, 223, 233, 251, 255, 257, 265, 267, 269, 281, 289, 293, 313, 315, 345, 347, 393, 420
- Shākuni (*Śakuni*), 49, 61, 73, 77, 79, 293, 295, 341, 349, 383, 387, 402, 429

Shākunika (*Śakunikā*), 201  
 Shālabhi (*Śalabhī*), 199  
 Shalya (*Śalya*), 16, 61, 79, 265,  
 275, 295, 383, 387, 402, 410,  
 414, 423  
 Shambūka (*Śambūkā*), 191  
 shame, 19, 135, 333, 347, 353, 375,  
 420  
 shameless, 345, 349  
 shami (*śamī*), 219  
 Shandīlya (*Śāṇḍīlya*), 271  
 Shankha (*Śaṅkha*), 203  
 Shāṅkhalika (*Śaṅkhalikā*), 201  
 Shanku-karna (*Śaṅkukarna*), 189  
 Shāntanu (*Śamtanu*), 293, 383,  
 415, 416, 432  
 Sharādvat (*Śaradvat*), 387, 397,  
 419, 422  
 Shasholūka-mukhi (*Śaśolūka-*  
*mukhī*), 201  
 Shata-ghanta (*Śataghaṇṭā*), 201  
 Shata-kratu (*Śatakratu*), 235, 420  
 Shata-lóchana (*Śatalocana*), 191  
 Shatānanda (*Śatānandā*), 201  
 Shatódari (*Śatodarī*), 201  
 Shatolúkhala-mékhala (*Śatolū-*  
*khalamekhalā*), 201  
 Shatrun-jaya (*Śatruñjayā*), 199  
 sheep, 117, 177, 193, 235, *see also*  
 animal  
 Shikhāndin (*Śikhaṇḍin*), 41, 347,  
 359, 408, 409, 418  
 Shikshaka (*Śikṣaka*), 191  
 Shini (*Śini*), 347, 428  
 Shishu-mara-mukhi (*Śiśumāra-*  
*mukhī*), 201  
 Shiti-kesha (*Śitikeśa*), 191

Shiva (*Śiva*), 18, 24, 65, 177, 229,  
 231, 405, 417–420, 424, 426,  
 427, 429, 431  
 Shóbhana (*Śobhanā*), 199  
 shower, 233, 289, 307, 351  
 Shri (*Śrī*), 183  
 Shrímati (*Śrīmatī*), 199  
 Shríngavat (*Śrīṅgavat*), 263, 419  
 Shrutávati (*Śrutāvatī*), 223, 225,  
 227, 233, 416  
 Shubha-karman (*Śubhakarman*),  
 187  
 Shubha-vaktra (*Śubhavaktrā*), 199  
 shudra (*śūdra*), 115, 167, 400, 403,  
 414, 422, 432  
 Shuka (*Śuka*), 237  
 Shukra (*Śukra*), 431  
 Shveta (*Śveta*), 191, 407  
 Shvetá (*Śvetā*), 201, 407  
 Shveta-siddha (*Śvetasiddha*), 191  
 Shveta-vaktra (*Śvetavaktra*), 191  
 siddha (*siddha*), 105, 119, 177, 223,  
 231, 243, 247, 273, 323, 351,  
 403  
 Siddha-patra (*Siddhapātra*), 191  
 Siddhārtha (*Siddhārtha*), 191  
 Siddhi (*Siddhi*), 161, 209, 405  
 silver, 93, 97, 117, 363, *see also*  
 gold  
 sin, 99, 167, 169, 171, 227, 235,  
 267  
 sinner, 77, 81, 111, 291, 345, 349,  
 393  
 Sindhu (*Sindhu*), 387, 420  
 Sindhu-dvipa (*Sindhudvīpa*), 143,

# INDEX

- 145  
 Sinivāli (*Sinivāli*), 183  
 Sitā (*Sitā*), 404  
 Skanda (*Skanda*), 157, 171, 173,  
 177, 185, 187, 189, 199, 207,  
 209, 211, 215, 414–433  
 Skandhāksha (*Skandhākṣa*), 191  
 skill, 51, 85, 299, 305, 315, 317, 333,  
 415  
 sky, 87, 161, 183, 199, 243, 247,  
 307, 351  
 slaughter, 209, 211, 213, 217, 255,  
 267, 291, 293, 329, 331, 341,  
 343, 369, 405, 407, 428, *see*  
*also* kill  
 slave, 97, 235, 347, 365, 387  
 Smṛiti (*Smṛiti*), 209  
 snake, 57, 65, 121, 145, 177, 179,  
 181, 189, 193, 207, 211, 285,  
 293, 347, 401, 410, 415, 420,  
 431, 432  
 soldier, 39, 147, *see also* troop  
 Soma (*Soma*), 99, 101, 103, 105,  
 171, 205, 243, 251, 424, 427,  
 430  
 Soma-datta (*Somadatta*), 16, 373,  
 387, 415  
 Sómaka (*Somaka*), 35, 41, 295,  
 301, 305, 327, 329  
 Sómapa (*Somapa*), 191  
 son, 16, 21, 33, 41, 47, 49, 51, 53,  
 57, 59, 65, 67, 69, 73, 75,  
 77, 79, 85, 87, 137, 141, 143,  
 149, 155, 173, 185, 189, 215,  
 253, 255, 275, 281, 283, 289,  
 293, 295, 297, 299, 301, 303,  
 305, 307, 313, 317, 319, 321,  
 323, 327, 329, 331, 333, 335,  
 341, 345, 347, 349, 359, 361,  
 365, 367, 369, 373, 375, 377,  
 383, 385, 387, 389, 391, 393,  
 397, 409, 414–434, *see also*  
 relative  
 song, 117, 127, 273  
 sorrow, 20, 219, 281, 289, 333, 353,  
 375, 377, 385, 389, 393  
 soul, 117, 217, 233, 253, 257, 267  
 south, 119  
 sovereignty, 179, 221, 351  
 spear, 189, 193, 205, 209, 211, 213,  
 347, 369, 410, *see also*  
 weapon  
 spectator, 299, 301, 303  
 speech, 55, 65, 81, 107, 113, 115,  
 175, 205, 239, 267, 269, 345,  
 363, 377, 393, 402, 405, 417,  
 428, 431  
 spirit, 137, 175, 179, 191, 249, 297,  
 371, 391  
 splendor, 103, 105, 121, 185, 207,  
 213, 239, 241, 257, 281, 287,  
 359, 405, 418  
 Śrīnjaya (*Śrīnjaya*), 63, 77, 81, 87,  
 287, 305, 327, 343, 345  
 star, 87, 99, 101, 117, 183, 193, 237  
 Sthanu (*Sthanu*), 157, 185, 429  
 Sthanu-tirtha (*Sthāṇutīrtha*), 157  
 Sthira (*Sthira*), 189  
 strategy, 45, 47  
 study, 129, 145, 161  
 stupidity, 21, 57, 153, 331, *see also*

- fool
- Subáhu (*Subāhu*), 191
- Súbala (*Subala*), 49, 61, 293, 295,  
349, 375, 387, 419, 428
- Subhádra (*Subhadrā*), 414
- Súbhaga (*Subhagā*), 201
- Subhrája (*Subhrāja*), 185
- Subhru (*Subhrū*), 199
- Subhúmika (*Subhūmika*), 115, 117
- Suchákra (*Sucakra*), 189
- Suchi-vaktra (*Sūcīvaktra*), 191
- Sudáma (*Sudāmā*), 201
- suffering, 139, 289, 293, 331, 339,  
347, 369, 383, 385, 393
- Súgana (*Sugaṇā*), 203
- Sugríva (*Sugrīva*), 285, 365, 431
- Sukánya (*Sukanyā*), 137
- Súkhada (*Sukhadā*), 203
- Súkusuma (*Sukusumā*), 203
- Sumángala (*Sumaṅgalā*), 201
- Súmani (*Sumaṇi*), 185
- Sunakshátra (*Sunakṣatrā*), 201
- Sunáman (*Sunāman*), 189
- Sunda (*Sunda*), 47, 285, 401, 431
- Súprabha (*Suprabhā*), 127, 129,  
201
- Suprasáda (*Suprasāda*), 191
- Suprasadá (*Suprasādā*), 201, 406
- Supratíṣṭha (*Supratīṣṭhā*), 203
- Surénu (*Surenu*), 127, 131
- Suróchana (*Surocanā*), 203
- Surya (*Sūrya*), 205, 416, 421, 423,  
429, 433
- Suváha (*Suvāha*), 191
- Suváktra (*Suvaktra*), 191
- Suvárchasa (*Suvarcasa*), 189
- Suvishála (*Suviśālā*), 203
- Súvrata (*Suvrata*), 187
- Su-yódhana (*Suyodhana*), 20, 37,  
45, 47, 49, 51, 55, 61, 65, 69,  
73, 75, 77, 291, 301, 313, 315,  
335, 337, 341, 418
- Svaha (*Svāhā*), 161, 183, 405, 429
- Svarna-gríva (*Svarṇagrīva*), 191
- Svástika (*Svastika*), 191
- Svástimati (*Svastimatī*), 201
- Tadit-prabha (*Taditprabhā*), 201
- Táijasa (*Taijasa*), 215
- Tamóbhrakrit (*Tamobhrakṛt*), 189
- Tamra-chuda (*Tāmracūdā*), 201
- Táraka (*Tāraka*), 47, 171, 211, 251,  
401
- Tarántuka (*Tarantuka*), 269
- teacher, 16, 87, 145, 167, 169, 181,  
249, 251, 259, 333, 347, 351,  
395
- terror, 111, 147, 159, 193, 197, 205,  
209, 211, 237, 257, 285, 289,  
295, 299, 301, 303, 305, 317,  
319, 321, 391, 397, 411, 416,  
see also fear
- thirst, 231
- thunder  
thunderbolt, 187, 255, 257, 299,  
301, 303, 307, 319, 430
- tiger, 175, 193, 285, see also ani-  
mal
- Time, 91, 117, 119, 185, 285, 353,  
373, 383, 393, 421
- tirtha (*tīrtha*), 23–25, 28, 93, 97,  
99, 103, 105, 117, 119, 121,  
123, 125, 127, 131, 137, 139,

# INDEX

- 141, 143, 145, 147, 149, 151,  
155, 157, 163, 167, 169, 171,  
183, 215, 221, 223, 225, 231,  
237, 239, 251, 259, 263, 265,  
271, 273, 277, 283, 402, 414–  
421, 424, 426–430, 432–434  
Tirtha-seni (*Tīrthaseni*), 199  
tree, 43, 95, 119, 183, 414, 428  
trick, 45, 305, 319, *see also* strat-  
egy  
Tri-garta (*Trigarta*), 428  
Trina-bindu (*Tr̥ṇabindu*), 349  
Tri-pada (*Tripāda*), 211  
Tri-shiras (*Trīśiras*), 47, 401  
Trita (*Trita*), 107, 109, 111, 113,  
115, 418  
troop, 33, 59, 61, 63, 175, 179, 185,  
189, 195, 199, 207, 209, 259,  
303, 329, 369, 385, 416, 421,  
422, 425, 426, 428  
truth, 19, 35, 37, 103, 115, 167,  
169, 247, 315, 391, 395, 403  
Truti (*Truti*), 201  
Tuhāra (*Tuhāra*), 191  
Tvashtri (*Tvaṣṭr*), 187, 414, 417,  
430  
Ucchaih-shravas (*Uccaiḥśravas*),  
183  
Ucchrīnga (*Ucchr̥ṅga*), 189  
Udapāna (*Udapāna*), 105, 107,  
115  
Udarāksha (*Udārākṣa*), 191  
Uddālaka (*Uddālaka*), 131, 404,  
415  
Uma (*Umā*), 161, 175, 179, 183,  
207, 215, 405, 419, 426  
uncle, 49, 432, *see also* relative  
universe, 135, 143, 161, 219, 416,  
417  
unlawful, 15, 20, 55, 315, *see also*  
injustice  
Unmāda (*Unmāda*), 189  
Unmātha (*Unmātha*), 185  
Upakrīshnaka (*Upakṛṣṇaka*), 189  
Upanāndaka (*Upanandaka*), 191  
Upaplāvya (*Upaplavya*), 91, 363  
Upasūnda (*Upasunda*), 47, 285,  
401, 430  
Upēndra (*Upendra*), 87, 433  
Urdhva-veni-dhara (*Ūrdhvave-  
nīdharā*), 201  
Ūshanas (*Ūśanas*), 16, 137, 315,  
351, 415, 421  
usher, 81, 295, 402  
Utkrāthini (*Utkrāthini*), 201  
Utkrōsha (*Utkrōśa*), 187  
Uttamāujas (*Uttamaujas*), 41, 434  
Uttējani (*Uttejani*), 199  
Vaijayānti (*Vaijayanti*), 207  
Vaikhānasa (*Vaikhānasa*), 181  
Vaishampāyana (*Vaiśampāyana*),  
143, 157, 217, 420  
Vāishravana (*Vaiśravaṇa*), 285,  
408, 426  
vaishya (*vaiśya*), 167, 400, 434  
Vaitālin (*Vaitālin*), 191  
Vajapēya (*vājapeya*), 235, 245, 407,  
408  
Vajra-nabha (*Vajranābha*), 191  
Valakhīlya (*Vālakhilya*), 123, 181,  
404  
Valin (*Vālin*), 285, 429

Vama (*Vāmā*), 201  
Vámanika (*Vāmanikā*), 203  
Vanéya (*Vāneya*), 125  
Vani (*Vāñī*), 161, 405  
Vapúshmati (*Vapuṣmatī*), 201  
Várada (*Varada*), 191  
Varáha (*Varāha*), 205  
Varanávata (*Vāraṇāvata*), 79, 293, 402  
Várdhana (*Vardhana*), 187  
Varshnéya (*Vārṣṇeya*), 55, 339, 369, 422  
Váruna (*Varuṇa*), 181, 183, 187, 205, 207, 215, 217, 219, 237, 245, 273, 285, 414, 424, 431  
Vásava (*Vāsava*), 169, 185, 187, 207, 219, 237, 285, 301, 303, 420  
Vasíshtha (*Vasiṣṭha*), 131, 147, 155, 157, 159, 161, 163, 223, 404, 407, 415, 416, 421, 424, 432, 433  
Vasu (*Vasu*), 177, 181, 189, 245  
Vasu·dama (*Vasudāmā*), 199  
Vasudéva (*Vāsudeva*), 20, 45, 47, 61, 71, 75, 93, 285, 313, 337, 339, 341, 347, 353, 355, 365, 367, 377, 379, 395, 422, 423  
Vasu·deva (*Vāsudeva*), 409, 417, 422, 427, 432  
Vásuki (*Vāsuki*), 121, 183, 189, 420, 424  
Vasu·prabha (*Vasuprabha*), 191  
Vasu·shri (*Vasúśrī*), 201  
Vata (*Vata*), 187  
Vatápi (*Vātāpi*), 47, 401, 420  
Vátika (*Vātika*), 191

Vátsala (*Vatsala*), 191  
Vayu (*Vāyu*), 179, 205, 415, 423, 424  
Vayu·bala (*Vāyubala*), 133  
Vayu·chakra (*Vāyucakra*), 133  
Váyuhan (*Vāyuhan*), 133  
Vayu·jvala (*Vāyujvāla*), 133  
Vayu·mándala (*Vāyumaṇḍala*), 133  
Vayu·retas (*Vāyuretas*), 133  
Vayu·vega (*Vāyuvega*), 133  
Veda (*Veda*), 109, 127, 129, 145, 161, 175, 183, 235, 251, 255, 257, 259, 351, 387, 395, 403, 405, 408, 417  
vegetable, 133, 135  
Venu·vina·dhara (*Veṇuvīṇādhara*), 201  
Vetála·jánani (*Vetālaḥjananī*), 201  
Vibha·vasu (*Vibhāvasu*), 179, 215, 414  
Vichitra·virya (*Vicitravīrya*), 149, 405, 418, 428  
victory, 21, 33, 35, 57, 71, 73, 75, 81, 185, 207, 275, 297, 313, 341, 349, 353, 361, 363, 369, 375, 385, 395, 407, 420, 432  
victor, 57  
Vidhātri (*Vidhātri*), 181, 187, 429, 430  
Vidura (*Vidura*), 16, 345, 373, 422, 425  
vidya·dhara (*vidyādhara*), 119, 181, 213, 403  
Vidyutáksha (*Vidyutākṣa*), 191

# INDEX

- vigor, 159, 199, 309, *see also* energy
- Vígraha (*Vígraha*), 189
- Vikāshini (*Vikāśinī*), 201
- Vikramaka (*Vikramaka*), 187
- villain, 17, 39, 79, 293, 345, 347, 351, *see also* crime
- Vimalóda (*Vimalodā*), 131
- Vimalódaka (*Vimalodakā*), 127
- Vínashana (*Vinašana*), 115
- Vindhya (*Vindhya*), 183, 189, 415, 430
- violation, 387
- violence, 115, 213, 299, 301, 307, 317, 319, 391
- Vipra-chitti (*Vipracitti*), 47, 401
- Virāta (*Virāṭa*), 295, 431
- Virochanā (*Virocanā*), 203
- Viróchana (*Virocana*), 313, 407, 416
- virtue, 97, 99, 143, 181, 225, 231, 233, 263, 267, 269, 271, 277, 351, 405
- Víryavati (*Vīryavatī*), 199
- Vishákha (*Viśākhā*), 177
- Vishāla (*Viśālā*), 127, 129
- Vishalákshi (*Viśālākṣī*), 199
- Vishiras (*Viśiras*), 203
- Vishnu (*Viṣṇu*), 22, 45, 77, 177, 181, 187, 205, 207, 239, 269, 271, 400, 401, 407, 414, 416, 417, 420–422, 425, 427, 430, 431, 433
- Vishravas (*Viśravas*), 408, 426, 431
- Vishva (*Viśva*), 177, 430, 433
- Vishva-mitra (*Viśvāmītra*), 141, 143, 145, 147, 149, 157, 159, 161, 163, 404, 407, 415, 416, 418, 421, 423, 432
- Vishva-vasu (*Viśvāvasu*), 117
- Vishve-deva (*Viśvedeva*), 181, 237, 253, 433
- Vittada (*Vittadā*), 203
- Vivásvat (*Vivasvat*), 67, 181, 414, 434
- vow, 47, 77, 119, 121, 123, 129, 143, 149, 163, 165, 223, 225, 227, 229, 231, 243, 247, 255, 261, 271, 273, 313, 329, 335, 337, 347
- Vrikódara (*Vṛkodara*), 19, 39, 61, 73, 75, 81, 85, 285, 287, 291, 295, 297, 299, 309, 313, 317, 319, 327, 329, 333, 339, 343, 385, 416
- Vrishasena (*Vṛṣasena*), 387
- Vrishni (*Vṛṣṇi*), 91, 141, 233, 339, 416, 418, 422, 428, 431, 433
- Vritra (*Vṛtra*), 45, 79, 213, 289, 293, 301, 303, 313, 343, 345, 401, 405
- Vyaghráksha (*Vyāghrākṣa*), 189
- Vyasa (*Vyāsa*), 379, 405, 418, 422, 429
- Vyavasāya (*Vyavasāya*), 209
- war, 15, 23, 24, 73, 91, 199, 205, 275, 315, 337, 363, 365, 369, 373, 385, 393, 410
- warfare, 43
- warrior, 18, 21, 22, 33, 37, 43, 45,

- 53, 61, 69, 81, 87, 235, 275,  
285, 289, 295, 307, 317, 319,  
333, 335, 351, 353, 359, 365,  
387, 389, 391, 410, 416, 427,  
431, 434  
water, 18, 19, 23, 33, 37, 39, 41, 43,  
45, 47, 49, 51, 55, 59, 65, 67,  
107, 111, 113, 115, 119, 123,  
125, 131, 133, 137, 139, 141,  
143, 147, 161, 163, 165, 169,  
171, 183, 215, 219, 227, 233,  
235, 241, 243, 251, 253, 273,  
275, 291, 373, 395, 426, 431  
wealth, 39, 97, 109, 117, 119, 137,  
141, 149, 155, 221, 235, 237,  
251, 259, 353, 365, 387, 391,  
418  
weapon, 61, 63, 81, 85, 161, 189,  
197, 205, 207, 209, 211, 255,  
297, 305, 347, 359, 410, 430  
well, 111, 113, 291, 321  
west, 103, 125  
whirlwind, 291, 321  
widow, 53, 331  
wife, 15, 33, 99, 101, 103, 233, 404,  
414, 415, 417–419, 421–423,  
426–429, 431, *see also* rela-  
tive  
wind, 121, 123, 125, 147, 159, 181,  
185, 187, 199, 213, 233, 269,  
283, 289, 291, 301, 307, 317,  
321, 323, 351, 391, 424, 432  
wisdom, 51, 65, 69, 111, 129, 135,  
139, 143, 145, 157, 179, 187,  
211, 219, 221, 245, 257, 265,  
285, 317, 351, 373  
wish, 63, 69, 149, 227  
witness, 75, 307, 367  
wolf, 111, 115, 193, 195, 433, *see also*  
animal  
woman, 53, 101, 105, 133, 159, 167,  
223, 225, 229, 231, 233, 245,  
259, 261, 263, 271, 321, 369,  
375, 409, 422, 432, 434  
womb, 167, 219, 253, 417  
wonder, 121, 125, 127, 135, 175,  
177, 179, 217, 241, 249, 271,  
297, 299, 361  
word, 61, 65, 71, 75, 81, 85, 91,  
101, 103, 115, 135, 145, 173,  
227, 241, 253, 267, 275, 289,  
295, 339, 355, 402, 434, *see*  
*also* speech  
world, 24, 45, 49, 61, 73, 75, 97,  
103, 107, 119, 127, 133, 135,  
137, 143, 161, 167, 169, 171,  
179, 219, 231, 261, 277, 400,  
405  
wrath, 26, 113, 149, 159, 161, 163,  
185, 281, 285, 295, *see also*  
anger  
Yādava (*Yādava*), 93, 271, 365,  
369, 371, 428, 433  
Yadu (*Yadu*), 75, 93, 97, 119, 121,  
125, 149, 235, 265, 269, 273,  
277, 335, 341, 361, 371, 375,  
433  
Yajna-sena (*Yajñasena*), 295, 329,  
349, 408, 409, 418  
Yajna-vaha (*Yajñavāha*), 191  
yaksha, *see* demon



# INDEX

- Yama (*Yama*), 67, 183, 185, 187,  
 205, 239, 243, 269, 285, 299,  
 301, 406, 421, 426, 431, 433
- Yāma (*Yāma*), 177
- Yāmuna (*Yamunā*), 273
- Yāmuna-tirtha (*Yamunātīrtha*),  
 237
- Yashāsvini (*Yasāsvinī*), 201
- Yati (*Yati*), 181
- Yayāta (*Yāyāta*), 155
- Yayāti (*Yayāti*), 155, 405, 424, 433,  
 434
- year, 73, 259, 265, 293, 408
- Yoga, 175, 237, 239, 243, 247, 249,  
 251, 271
- yogin (*yogin*), 147, 213, 215
- yoke, 93, 221, 361
- Yudha·manyu (*Yudhāmanyu*), 41,  
 431
- Yudhi-shthira (*Yudhiṣṭhira*), 15,  
 17–19, 21, 26, 27, 33, 35, 37,  
 41, 43, 45, 47, 53, 55, 59, 63,  
 65, 67, 71, 75, 77, 85, 281,  
 287, 291, 293, 313, 327, 331,  
 333, 339, 341, 345, 361, 363,  
 365, 367, 373, 383, 401, 402,  
 409, 414, 418, 421–423, 425,  
 429
- Yuyudhāna (*Yuyudhāna*), 61, 93,  
 428
- Yuyútsu (*Yuyutsu*), 359



*Final vowels:*

*Initial  
vowels:*

a	ā	i	ī	u	ū	ɿ	e	ai	o	au
'ā	"ā	yā	yā	vā	vā	rā	e'	āa	o'	āv a
'ā	"ā	yā	yā	vā	vā	rā	aā	āā	āā	āv ā
'ē	"ē	'ī	"ī	vī	vī	rī	ai	āi	ai	āv i
'ē	"ē	'ī	"ī	vī	vī	rī	aī	āī	aī	āv ī
'ō	"ō	yu	yu	'ū	"ū	ru	au	āu	au	āv u
'ō	"ō	yū	yū	'ū	"ū	rū	aū	āū	aū	āv ū
a'r	a'r	yɿ	yɿ	vɿ	vɿ	'ɿ	aɿ	āɿ	aɿ	āv ɿ
'āi	"āi	ye	ye	ve	ve	re	ae	āe	ae	āv e
'āi	"āi	yai	yai	vai	vai	rai	ai	āai	ai	āv ai
'āu	"āu	yo	yo	vo	vo	ro	ao	āo	ao	āv o
'āu	"āu	yau	yau	vau	vau	rau	au	āau	au	āv au

# THE CLAY SANSKRIT LIBRARY

## Current Volumes

For more details please consult the CSL website.

1. The Emperor of the Sorcerers (*Br̥hatkathāślokaṣaṃgraha*)  
(vol. 1 of 2) by *Budhasvāmin*. SIR JAMES MALLINSON
2. Heavenly Exploits (*Divyāvadāna*)  
JOEL TATELMAN
3. Maha-bhārata III: The Forest (*Vanaparvan*) (vol. 4 of 4)  
WILLIAM J. JOHNSON
4. Much Ado about Religion (*Āgamaḍambara*)  
by *Bhaṭṭa Jayanta*. CSABA DEZSŐ
5. The Birth of Kumāra (*Kumārasaṃbhava*)  
by *Kālidāsa*. DAVID SMITH
6. Ramáyana I: Boyhood (*Bālakāṇḍa*)  
by *Vālmiki*. ROBERT P. GOLDMAN
7. The Epitome of Queen Lilāvati (*Lilāvatīsāra*) (vol. 1 of 2)  
by *Jinaratna*. R.C.C. FEYNES
8. Ramáyana II: Ayódhya (*Ayodhyākāṇḍa*)  
by *Vālmiki*. SHELDON I. POLLOCK
9. Love Lyrics (*Amaruśataka*, *Śatakatraya* & *Caurapañcāśikā*)  
by *Amaru*, *Bhartr̥hari* & *Bilhaṇa*.  
GREG BAILEY & RICHARD GOMBRICH
10. What Ten Young Men Did (*Daśakumāracarita*)  
by *Daṇḍin*. ISABELLE ONIANS
11. Three Satires (*Kalividambana*, *Kalāvilāsa* & *Bhallaṭaśataka*)  
by *Nilakaṇṭha*, *Kṣemendra* & *Bhallaṭa*  
SOMADEVA VASUDEVA
12. Ramáyana IV: Kishkindha (*Kiṣkindhākāṇḍa*)  
by *Vālmiki*. ROSALIND LEFEBER

13. The Emperor of the Sorcerers (*Bṛhatkathāślokaśaṃgraha*)  
(vol. 2 of 2) by *Budhasvāmin*. SIR JAMES MALLINSON
14. Maha-bhārata IX: Shalya (*Śalyaparvan*) (vol. 1 of 2)  
JUSTIN MEILAND
15. Rākshasa's Ring (*Mudrārākṣasa*)  
by *Viśākhadatta*. MICHAEL COULSON
16. Messenger Poems (*Meghadūta, Pavanadūta & Haṃsadūta*)  
by *Kālidāsa, Dhoyī & Rūpa Gosvāmin*. SIR JAMES MALLINSON
17. Ramáyana III: The Forest (*Aranyakāṇḍa*)  
by *Vālmiki*. SHELDON I. POLLOCK
18. The Epitome of Queen Lilāvati (*Līlāvatīsāra*) (vol. 2 of 2)  
by *Jīnaratna*. R.C.C. FEYNES
19. Five Discourses on Worldly Wisdom (*Pañcatantra*)  
by *Viṣṇuśarman*. PATRICK OLIVELLE
20. Ramáyana V: Sūndara (*Sundarakāṇḍa*) by *Vālmiki*.  
ROBERT P. GOLDMAN & SALLY J. SUTHERLAND GOLDMAN
21. Maha-bhārata II: The Great Hall (*Sabhāparvan*)  
PAUL WILMOT
22. The Recognition of Shakúntala (*Abhijñānaśākuntala*) (Kashmir  
Recension) by *Kālidāsa*. SOMADEVA VASUDEVA
23. Maha-bhārata VII: Drona (*Droṇaparvan*) (vol. 1 of 4)  
VAUGHAN PILIKIAN
24. Rama Beyond Price (*Anargharāghava*)  
by *Murāri*. JUDIT TÖRZSÖK
25. Maha-bhārata IV: Virāta (*Virāṭaparvan*)  
KATHLEEN GARBUTT
26. Maha-bhārata VIII: Karna (*Karṇaparvan*) (vol. 1 of 2)  
ADAM BOWLES
27. "The Lady of the Jewel Necklace" and "The Lady who Shows  
her Love" (*Ratnāvalī & Priyadarśikā*)  
by *Harṣa*. WENDY DONIGER
28. The Ocean of the Rivers of Story (*Kathāsaritsāgara*) (vol. 1 of 9)  
by *Somadeva*. SIR JAMES MALLINSON
29. Handsome Nanda (*Saundarananda*)  
by *Aśvaghoṣa*. LINDA COVILL

## To Appear in 2007

“Friendly Advice” (*Hitopadeśa*) by *Nārāyaṇa* &  
“King Vikrama’s Adventures” (*Vikramacarita*). JUDIT TÖRZSÖK  
Rama’s Last Act (*Uttararāmacarita*)

by *Bhavabhūti*. SHELDON I. POLLOCK

“How the Nagas were Pleased” (*Nāgānanda*) by *Harṣa* &  
“The Shattered Thighs” (*Ūrubhaṅga*) by *Bhāsa*

ANDREW SKILTON

The Life of the Buddha (*Buddhacarita*) by *Aśvaghoṣa*

PATRICK OLIVELLE

Maha-bhārata V: Preparations for War (*Udyogaparvan*) (vol. 1 of 2)

KATHLEEN GARBUTT

Maha-bhārata VI: Bhishma (*Bhīṣmaparvan*) (vol. 1 of 2)

ALEX CHERNIAK

Maha-bhārata VIII: Karna (*Karna-parvan*) (vol. 2 of 2)

ADAM BOWLES

The Ocean of the Rivers of Story (*Kathāsaritsāgara*) (vol. 2 of 9)

by *Somadeva*. SIR JAMES MALLINSON